Mankind and Satan

Dedication

In the Name of Allah
The Most Beneficent, The Most Merciful

Mankind And Satan

After praising Allah and praying for the bestowal of blessings and peace upon our master, the Messenger of Allah, Muhammad, I beg Allah that these issuing books from my library be a step taken on the path of guidance and a light that may illumine the way towards Faith and we pray for guidance and success from Allah.

MUHAMMAD MITWALY ASH-SHA‘RÂWY

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"AND EVER IS SATAN, TO MAN, A DESERTER." [25: 29]

"Shaytân (Satan) said, 'By Your Might, O Lord! I will go on luring Your servants as long as their souls are sill in their bodies.' The Lord said, 'By My Might and Majesty! I will keep forgiving them, as long as they keep invoking Me for forgiveness.'" [Musnad Ahmad 3: 29][1]

[1] Ayah and hadith quoted by trans.

Al-Mu'awwidhaṭ[2]

Al-Falaq, 113: 1-5

Say, 'I seek refuge in the Lord of daybreak

From the evil of that which He created

And from the evil of darkness when it settles

And from the evil of the blowers in knots

And from the evil of an envier when he envies.'

An-Nās, 114: 1-6

Say, 'I seek refuge in the Lord of mankind,

The Sovereign of mankind.

The God of mankind,

From the evil of the retreating whisperer[3] –

Who whispers [evil] into the breasts of mankind –

From among the jinn and mankind.'

(2) The Two Surahs of Seeking Refuge with Allah from Satan: Al-Falaq and An-Nās. Quoted by trans.
(3) The devil who whispers evil in the hearts of men.

IN THE NAME OF ALLAH, THE MOST MERCIFUL, THE EVER-MERCIFUL

Chapter One

Who Is The Devil

Who is the devil? A question that always crosses our minds, finding no answer to it. The devil is unseen to us, he sees us but we cannot see him. He whispers in our ears and insinuates evil (thoughts, doubts, fears, suggestions..) into our minds without knowing where is he? Or what does he do? And the question persists, who is the devil?

Allah, all praise and glory is to Him, out of mercifulness to our minds told us who the devil is, and the story of his enmity against mankind and how can we confront him and defeat him and defeat all the seen and the unseen powers in the entire universe.

Allah, Blessed and Exalted is He, orders us to seek refuge with Him from the devil because Allah, Whose Majesty reigns supreme, is The Omnipotent, highly above all His creatures, whether believers or disbelievers, obedient or disobedient, those given free choice or those without power of free choice. All are subjected to Almighty Allah as nothing in the Universe of Allah is beyond His Will, Word or Command. Allah, all praise and glory is to Him, says (what means):

"And He is the subjugator over His servants. And He is the Wise, the Acquainted [with all]." (Al-An'âm, 6: 18)

Nothing in the universe is beyond the Decree of Allah, but those whom Allah, The Exalted and Ever-Majestic, has given the power of free choice may violate the Law of Allah, that of **'Do and Do Not Do.'** But their transgression against His Divine Law is nonetheless by the Choice of Allah because He is the One Who created mankind capable to obey and disobey. Had Allah, Blessed and Exalted is He, wanted to create them all compelled to obey, He would have easily done it. A meaning that we perceive in the glorious Ayah saying (what means):

"Perhaps, [O Muhammad], you would kill yourself with grief that they will not be believers. If We willed, We could send down to them from the sky a sign for which their necks would remain humbled." (Ash-Shu'arâ', 26: 3-4)

This glorious Ayah addresses the Messenger of Allah (may Allah bless and grant him peace) who was deeply grieved over those who rejected Islam. The reason behind his killing grief and sorrow was that he perfectly knew the

mortifying eternal torment awaiting them in the Hereafter, and being a mercy sent to all that exists he wished to save them from such an end awaiting them.

In this glorious Ayah Allah, all praise and glory is to Him, is telling us that if these rejecters of faith have violated the Divine Law which dictates their belief in Him and their adoption of His Course, they certainly did not violate His Will, because if He wants He can easily compel them all to obey. But Allah, be ever gloried His Majesty and Might, willed that they should have freedom of choice, to believe or not to believe, to obey or disobey. Thus, He gave them the free will of whether 'to do or not to do', a freedom willed by Allah, all praise and glory is to Him. Were it not for this Divine Will these rejecters would not have a choice whether to obey or disobey. Indeed, nothing in the Universe of Allah happens against His Will, all glory is to Him.

The Description of The Devil

Before we proceed we have to differentiate between the description of the devil and the devil himself. The devil in a general sense is whoever pulls people away from obeying Allah and from truth, whoever lures into sin and whoever pushes people to evil. Anyone of these is a DEVIL.

We have to know that there are devils from among both the jinn and mankind, who are unified by one description, same as they are unified in their mission: spreading sin and corruption on the earth. The devils from jinn are those who disobey from among the jinn; who hinder from truth and call to disbelief, and the devils from mankind execute the same mission.

Thus, the word here describes a specific mission and not a specific being; for whoever calls to disbelief, polytheism, atheism and disobedience is a DEVIL.

As to Satan, he is a devil from the jinn, who once enjoyed a high status. It is even reported that he used to live with the angels. He is one of the creatures of Allah but he differs from angels in being created having the power of free choice. He cannot revolt against the Decree of Allah even if he is given the authority of free choice but he can only revolt against obedience. Therefore, Satan's disobedience to Allah was not a mutiny against the Decree of Allah, his disobedience to Allah did not overstep the Will of Allah, who chose to create him having the power of free choice, capable of obeying and also capable of disobeying.

That power of choice was the inlet of Satan and every sinner to disobedience. This is an important issue which we must understand before we continue the discussion about mankind and Satan. Definitely, nothing whatsoever in the Universe can revolt against the Decree of Allah, but Allah has created some creatures compelled to obey (as the Angels) and has created others free to choose whether to obey or disobey (as jinn and mankind). Thus sinning emanated on earth as a result of such will that Allah has given to part of His creatures, whom He created capable of obeying or disobeying.

There is a long discussion about the disobedience of Satan, some say: *how can Satan be judged for refusing to prostrate to other than Allah? That Allah ordered Satan to prostate himself to Adam (peace be upon him) and Satan refused to prostrate to other than Allah!!!*

To those atheists and others who spread such idle talk we say that you certainly did not understand the meaning of worship. Worship is the obedience shown by the creature to the Commands of his Creator. Based on this rule when Allah, Blessed and Exalted is He, has commanded that we should offer five *Salat* (Prayers) each day, *Salat* becomes both an act of worship and obedience; similarly, the *Zakah* (Obligatory Charity), the *Sawm* (Fasting), the *Hajj* (Pilgrimage to Mecca) and all the Commands of Allah. Worshipping Allah is obeying Him and disobeying the Command of Allah is sinning against Him.

We must not argue against the Command of Allah, all praise and glory is to Him, but we should readily obey Him. For instance, we must never ask why should we offer five *Salat* and not four, three or two. We must never reject the Command of Allah, but we must obey even if we did not know the wisdom. Because the essence of worship is that it is from the Decreer and Master, Allah, all praise and glory is to Him.

Our duty is to verify that the Command is from Allah, and since it is a Command from Allah, then that should be the sole reason for fulfilling it: it is Allah who ordered so. Other than that is not open to discussion.

The role of the human mind is to deduce that this universe has a God Who has created and originated it. That this God is the One Who created us and originated a highly exact and magnificent system and a universe infinitely marvelous that could not have existed without a Great Creator.

If we reach this point then this is the birth of faith. But our minds are limited and have reached thus far and cannot go further. For instance, they cannot know Who is that Great Creator? What is His Name? What does He want us to do? Why has He created us?

Here starts the role of messengers to complete everything. Allah, all praise and glory is to Him, sends a messenger whom He supports with a miracle from Heaven that go beyond all the laws of the universe. This messenger informs people that Allah, be ever gloried His Majesty and Might, is the Creator of this universe and He is the One Who subjected it entirely to the service of mankind. Even the mighty universal powers that surpass the power of man million times, as the sun, the seas, the stars and others, all these powers are subjected to serve man.

Everyday the sun shines and never can disobey and say: "*I will not rise today.*" Water evaporates from seas which then falls as rain, they never have one day disobeyed and said that their water will not evaporate! Nor can they prevent the evaporation process and prevent rain from falling down on the earth.

Thus, the duty of the messengers is to tell us that Allah has created all existence and subjected it to us, and wants us to worship Him and to perform certain duties.

The messengers convey to us the law of worshipping Allah, and Allah, all praise and glory is to Him, support them with miracles that go beyond all human powers, to assure people that they are truly the Messengers of Allah. And also to close the door on any imposter or devil who might claim prophethood to mislead people.

Once we learn what the Truth [*Al-Haqq: one of the Beautiful Names of Allah*] wants from us, we must hear and obey, because the Commands are from Allah, be ever gloried His Majesty and Might. With His Infinite Knowledge He knows everything and we do not, and with His Wisdom He knows the well-being of the universe, but with our foolishness we commit evil and think it goodness.

Allah, all glory is to Him, with His Gracious Attributes of absolute perfection should be worshipped and if man is to argue, it is self-evident that he should only argue with a compeer. A doctor or an engineer can argue with a fellow-worker, but a doctor cannot discuss medicine with a carpenter or a plumber, it would be futile. To have a fruitful argument it must be between coequals and who among us is equal to Allah, be ever gloried His Majesty and Might, in Knowledge or Power, to argue with Him regarding what He commands or forbids? Recite the Saying of Almighty Allah in His Noble Book, which means:

"It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error." (Al-Ahzâb, 33: 36)

And His Saying which means:

"The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], 'We make no distinction between any of His messengers.' And they say, 'We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination.'" (Al-Baqarah, 2: 285)

Beginning of Sin

So, worshipping Allah is to obey His Commands and disobeying His Commands is sin and vice, and is surely the way to disbelief, Allah forbid. Hence, worship is the obedience of the creature to the Commands of his Creator. Satan disobeyed the Command of Allah so there is no longer worship, but sin and disbelief.

Allah, all praise and glory is to Him, relates in the Noble Qur'an the beginning of Satan's rebellion, saying what means:

"And [mention] when We said to the angels, 'Prostrate before Adam'; so they prostrated, except for Iblees (Satan). He refused and was arrogant and became of the disbelievers." (Al-Baqarah, 2: 34)

That was the beginning of sin; the beginning of Satan's denial and infidelity was his rejection of the Command of Allah, all praise and glory is to Him, by refusing to prostrate himself to Adam. Indeed, Satan did not refuse to prostrate to other than Allah, but he refused to prostrate himself to the Command of Allah and that is the difference. For truly the rejection of any Command of Allah is sin and infidelity.

But still some people claim that the Command here was given to the angels and not to Satan, so how does Allah, Blessed and Exalted is He, hold Adam accountable for a Command not given to him?

We answer by saying that though Satan was from the jinn he also refused to obey the Command. Concerning that Allah, all praise and glory is to Him, says what means:

"And they prostrated, except for Iblees (Satan). He was of the jinn and departed from the command of his Lord." (Al-Kahf, 18: 50)

Also the Ayah in which Allah, Blessed and Exalted is He, addresses Satan saying what means:

"[Allah] said, 'What prevented you from prostrating when I commanded you?' [Satan] said, 'I am better than him. You created me from fire and created him from clay.'" (Al-A'râf, 7: 12)

And His Saying:

"[Allah] said, 'O Iblees, what prevented you from prostrating to that which I created with My hands? Were you arrogant [then], or were you [already] among the haughty?'" (Sâd, 38: 75)

Therefore, we can clearly see on the strength of the Qur'anic passages that the Command of prostration was given to Satan too, and that the Command definitely included him.

The Reality of Satan

Now we shall resume our talk about who is Satan. Satan was from the jinn and not from the angels, because angels never disobey the Commands they receive from Allah and secondly because the jinn has a free will exactly like mankind.

Some scholars classify the creatures who have free choice into three classes: devils, jinn and mankind. We say to them that this is a wrong division because the only two classes that have the power of free choice from among the creatures of Allah are jinn and mankind alone. Concerning this, Allah, Blessed and Exalted is He, says in Surah Ar-Rahmân what means:

"We shall attend to you, O you two classes (jinn and men)!" (Ar-Rahmân, 55: 31)

We also read in Surah Al-Jinn the Saying of The Most Exalted, which means:

"And among us are Muslims [in submission to Allah], and among us are the unjust. And whoever has become Muslim – those have sought out the right course. But as for the unjust, they will be, for Hell, firewood." (Al-Jinn, 72: 14-15)

Thus, we can see that among the jinn are those who are righteous and also those who are rebels against Allah's Command, and that the rebellious among the jinn are called devils. Therefore, regarding what is said about a third or fourth class other than those that Allah has informed us about we say to them "No", there is only jinn and mankind who are free to choose, just as Allah has declared.

Thus, Satan is from the jinn, he disobeyed Allah's Command of prostrating to Adam. About this incident the Noble Qur'an relates what means:

"And they prostrated, except for Iblees (Satan). He was of the jinn and departed from the command of his Lord." (Al-Kahf, 18: 50)

This was Satan's sin: refusal of submission to the Command of Allah, Blessed and Exalted is He, and prostration before Adam. But was Satan's rebellion against Allah's Command just negligence or a guilt that he regretted afterwards? Or was his rebellion born out of the arrogance and pride that swelled within his inner self and heart?

Satan's sin was pride, arrogance and tenacious persistence in sin. Because of his conceit and pride he rejected the Command of The King, Allah, all praise and glory is to Him, as the Noble Qur'an relates to us what means:

"He said, 'Should I prostrate to one You created from clay?'" (Al-Isrâ', 17: 61)

Satan also said as the Noble Qur'an relates what means:

"[Satan] said, 'I am better than him. You created me from fire and created him from clay.'" (Al-A'râf, 7: 12)

As though Satan rejected the Command, saying: *How do You want me to prostrate myself to a human created from clay when I am created from fire.* He wants to justify his disobedience and rebellion by claiming that fire is a component higher than mud, because it possesses transparency and that creatures from fire excel those created from clay in many things. They are

endowed with fast movement, agility and are invisible, for humans cannot see the jinn. They can also ascend to high altitudes, traverse walls and enter closed places which men cannot.

No Superiority of a Component Over Another

Satan by his ingratitude and arrogance made the component of creation the pretext of claiming superiority. As such his pride made him think and he believed himself the one superior. He forgot that all these privileges are not self-given; gifts he did not attain by himself, but Allah, all praise and glory is to Him, is the One Who placed all these properties in the substance from which the jinn are created. Had not Allah, all praise and glory is to Him, originated these properties in the creatures from fire, they would not have existed. Each component has its role and none is superior over the other, for fire has its mission and clay as well and neither can perform the role of the other, for you cannot plant in fire.

Thus, excellence should not be ascribed to the component from which Satan was created but to The Originator of these specifications in the fire element. Whenever Allah, Blessed and Exalted is He, decides, He can easily remove all these factors from fire and Satan become the most abject creature of Allah.

This was the first step in the capital sin of pride and arrogance committed by Satan, for he ascribed the favor to himself, of being created from a component higher than clay, which is fire, exactly as Qârûn (Korah) did as relates to us the Noble Qur'an what means:

"He said, 'I was only given it because of knowledge I have.'" (Al-Qasas, 28: 78)

And his punishment was that Allah caused the earth to swallow him and his dwelling.

Satan tenaciously persisted in sin as relates to us the Noble Qur'an what means:

"[Satan] said, 'Because You have put me in error, I will surely sit in wait for them on Your straight path.'" (Al-A'râf, 7: 16)

Here we must pause a little to contemplate the words of Satan: *"Because You have put me in error"*, by it Satan wants to impute his straying into wrong to Almighty Allah. Satan wants to blame Allah for his sin. And we say: "No, our Lord did not send you astray, for the Truth, all praise and glory is to Him, only guides and never sends astray."

Satan deserved straying into wrong because of what his hands have earned (by his guilt). Pride filled his soul and he imagined that what he possesses, be it excellence of the elements of his creation or his knowledge, are self-given; thus Allah left him to his pride and Satan strayed from the right path. Satan started evil, therefore he deserved that Allah should desert him to his unjust

self and his arrogance and thus infidelity arouse. Allah, Whose Majesty reigns supreme, says in the Noble Qur'an what means:

"And Allah does not guide the defiantly disobedient people." (Al-Mâ'idah, 5: 108)

And the Saying of The Most Exalted which means:

"Indeed, Allah does not guide the disbelieving people." (Al-Mâ'idah, 5: 67)

Satan has rebelled and disbelieved; rebelled by disobeying the Command of Allah regarding prostration. *Al-Fasuq* in Arabic means detachment from the Divine Law. *Fasqat* is used to describe the dates when they are ripe. When the fruits of date palm are red their peel is stuck to the fruits and it cannot be peeled off, but when ripe the peel is detached from the fruit and it can be easily peeled off. Therefore, in Arabic we say "the dates *fasqat*" meaning the peel became detached from the fruit. Thus, Fasuq is detachment from the Law. Allah, all praise and glory is to Him, informs us that Satan fasq and disbelieved, in the Ayah saying what means: *"And they prostrated, except for Iblees (Satan). He was of the jinn and departed*[4] *from the command of his Lord." (Al-Kahf, 18: 50)*

Allah, Blessed and Exalted is He, abandoned Satan to himself, thus Satan went astray and fell into sin and infidelity. Allah treats no one with injustice, but injustice is from oneself. When the creature wrongs himself and follows the path of disbelief, Allah leaves him to the path he has chosen. Since he has preferred ingratitude, infidelity and denial, Allah is All-Rich (Free of all wants) and stands in no need of him, because Allah is superbly beyond need of any of His creatures.

And He fell into Sin

When Satan fell into sin and he realized that by his rebellion he was expelled from Allah's Mercy and was doomed to eternal torment He asked Allah to reprieve him till the Day of Judgment and not to take his soul until the Trumpet is blown as narrates the Noble Qur'an what means:

"He said, 'My Lord, then reprieve me until the Day they are resurrected.'" (Sâd, 38: 79)

It is noted here that Satan used the words "My Lord" and not "My God" because he is addressing Allah, all praise and glory is to Him, as the Lord of all mankind, meaning the Lord of all what He created, believers and disbelievers.

Allah, all praise and glory is to Him, has two ways of bestowal: bestowal by *Rububiyyah* **[Lordship]** by being the Lord of all mankind. He is the One Who created them and brought them into being, therefore by His Lordship He gives those who believes in Him and those who disbelieves in Him, Allah forbid. But

[4] Fasq is translated in this Ayah as departed. [Trans. Note]

this bestowal is only in this world, where He gives both the believers and the disbelievers, for the Hands of Allah are ever stretched out with means of subsistence on the earth giving believers and disbelievers alike. Thus, whoever adopts the means will have fruits. For whoever cultivates well the land using the best equipments, the land will give him abundantly whether he is a believer or a disbeliever. Whoever adopts the means of development, study and search, means will let him achieve the progress he worked for...but this is in worldly life only.

As for the bestowments of *Uluhiyyah* **[Godship]**, they are conferred only on those who have believed that Allah, all praise and glory is to Him, is the One and Only True God, Who has no partner. These are the bestowments of Godship that shall be bestowed by Allah, Blessed and Exalted is He, in the Hereafter upon the believers in Him when the world of giving through means and causes ends and everything is directly taken from the Giver, directly from Allah to His believing servants. Once a thing crosses the believer' minds they shall find it before them...without means, without effort.

The devil is whoever invites to the desertion of worshipping Allah, and pulls away from the truth and incites to sin whatever be his kind. Satan is one of the creatures of Allah, who rebelled against the Law of Allah by the power of free choice to obey or disobey that Allah has given him, thus he rejected the Command of Allah, all praise and glory is to Him, and by that act of disobedience he disbelieved and he persisted in disbelief and asked Allah, all praise and glory is to Him, to keep him alive till the Last Hour befalls.

But why did Satan ask that? And what did he harbor in mind against mankind?

Chapter Two

The Sin Of Satan

Before relating the story of Satan's hostility against Adam (peace be upon him) and his offspring, and how he whispers evil to them and lures them into sin, we have to study in depth the sin of Satan, that sin that incurred upon him the Curse of Allah till the Day of Judgment.

When Satan refused to obey Allah's Command of prostrating to Adam (peace be upon him) he never tried to repent or revert to truth. He never said, *"O Lord, Your Word is the Truth and Your Command is the Truth, but O Lord I could not subdue myself, so please forgive me"*, he did not awake and fell down prostrating, but pride filled him and he persisted in sin. Allah, all glory is to Him, narrates to us in the Noble Qur'an what means:

"[Allah] said, 'What prevented you from prostrating when I commanded you?' [Satan] said, 'I am better than him. You created me from fire and created him from clay.'" (Al-A'râf, 7: 12)

Thus, he rejected the Command of Allah, all praise and glory is to Him. As if Allah, The Exalted and Ever-Majestic, forgot that He created jinn from fire and mankind from clay! That was enough to cast Satan out of Allah's Mercy and out of the place wherein he lived together with the angels. Concerning this Allah, all praise and glory is to Him, says what means:

"[Allah] said, 'Descend from it, for it is not for you to be arrogant therein. So get out; indeed, you are of the debased.'" (Al-A'râf, 7: 13)

The Command: *"Descend"* signifies that Satan was at a high honorary place before sin, for getting down can only be from a place high to one that is low.

Some people think of descent only in terms of distance, but it can also signifies a moral fall. For example, if man is a chief or a ruler and then he is expelled from his position, he will sink in estimation, though still living in his same house. In other words he did not fall down from a place high to one low with regard to distance, but he sank into a state of disgrace, and after once enjoying an honorary status he is now worth nothing.

Also, falling down can be in appreciation. As when you believe that someone is a highly esteemed person, you see him respectable and truthful, but suddenly he commits an offense that makes him sink in your estimation. Thus, you no longer respect or esteem him.

Thus, descent is not necessarily physical, in terms of distance, but can also be a fall in value and status. Therefore Satan did not necessarily live at paradise or a high place in heaven and then he descended from it as some interpreters

say but it is possible that it was a moral fall by becoming worth nothing. A depreciation of rank for he no longer deserved to be present among the angels; he lived among them because he abided by obedience, while having the free will to obey or disobey. But when he forsook that attribute he no longer merited such an honorary status, *because angels do not disobey Allah in what He commands them but do what they are commanded. (At-Tahrîm, 66: 6)* Therefore, *"Descend"* signifies and indicates that the fall is moral, meaning that he is unworthy of this high status or rank, then followed the Command of *"Get out"* of the place itself.

Pride Belongs to Allah Alone

When Allah, all praise and glory is to Him, said *"Descend"* He gave us its reason in His Saying, "*It is not for you to be arrogant therein"*. It means that Satan was puffed up with pride and arrogance and Allah, be ever gloried His Majesty and Might, loves not the arrogant. Whoever was taken by pride and wrongly believe that he himself, by his own power, can achieve anything independent of the Power of Allah, all praise and glory is to Him, will incur upon himself the Wrath of Almighty Allah…. why?

Because action in this universe belongs solely to Allah, The Exalted and Ever-Majestic, no one has the power of doing except Allah. For every action there is an adverb of time and place to happen and you neither possess the time nor the place. No one has the power to keep himself alive for a moment and no one has the power to move from one place to another except by the Leave and Will of Allah. Man may even die before he stirs or he may fall sick and lose his ability to move, so how can man or any creature of Allah be proud, when he neither has might nor power except by the Will of Allah.

Allah, all praise and glory is to Him, expelled Satan from the place or status he once occupied because he acted arrogantly and insolently and imagined that he possesses self-given power. Therefore, the Truth, Blessed and Exalted is He, said, *"Get out; indeed, you are of the debased."* It means that had you any power of your own then stay where you are, but you will get out humiliated and disgraced. You will get out against your will and you cannot stubbornly contend nor claim that you have a power that will defend you or make you act contrarily to the Command of Allah, you will get out abjectly in disgrace.

When Satan realized that pride that swelled within his soul was fake and that in reality he, on his own, is worth nothing his heart was filled with malice against Adam. He believed that he is the cause of all what has happened to him: his expulsion, his sinking to the lowest of the low and the Divine Wrath he incurred upon himself. The spite and malice that filled the heart of Satan pushed him to the attempt of taking revenge on Adam and his offspring. Just as his rejection to submit to Allah's Command of prostrating to Adam cast him into Hellfire, he wants to drive Adam and his offspring to Hellfire, a revenge for what befell him. And just as Satan was expelled from Allah's Mercy, he wants to expel Adam and his offspring from Allah's Mercy. He wants to avenge himself on Adam for being the cause of all what befell him, from damnation

and expulsion, him and whoever follows him. He does not want to enter Hellfire alone! But he wants to cram therein whomever he can lead astray from mankind.

Therefore, when Satan got out abjectly disgraced from the place he once dwelt, he addressed Allah, all praise and glory is to Him, saying as narrates the Noble Qur'an, what means:

"[Satan] said, 'Reprieve me until the Day they are resurrected.'" (Al-A'râf, 7: 14)

Thus, Satan returned to servility, asking Allah, all praise and glory is to Him, to keep him alive till Resurrection Day, after being blown-up with pride. Had this pride been real and not fake and had he really possessed a power of his own he would not have asked Allah to keep him alive till Resurrection Day and he would have kept himself alive, but he neither has power nor might except by the Will of Allah, thus he turned to Allah, all praise and glory is to Him, to grant him his request.

But why did Allah, Blessed and Exalted is He, respond to the call of Satan when He could have destroyed him instantly? Why did Allah, Whose Majesty reigns Supreme, says what means:

"[Allah] said, 'Indeed, you are of those reprieved.'" (Al-A'râf, 7: 15)

Also in Surah Al-Hijr:

"[Allah] said, 'So indeed, you are of those reprieved, until the Day of the time well-known.'" (Al-Hijr, 15: 37-38)

Allah answered his demand – though he is the one outcast from His Mercy – because only with it the wisdom behind creating worldly life is complete. Allah, all praise and glory is to Him, created worldly life as an abode of trial and the Hereafter as an abode of recompense. Allah, be ever gloried His Majesty and Might, wants to test His servant in the life of this world, to put them to trial before being requited. Recite the Saying of the Truth, Blessed and Exalted is He, which means:

"Or do you think that you will enter Paradise while Allah has not yet made evident those of you who fight in His cause and made evident those who are steadfast?" (Âl-'Imrân, 3: 142)

And His Saying, all glory is to Him, which means:

"So that Allah might test what is in your breasts and purify what is in your hearts. And Allah is Knowing of that within the breasts." (Âl-'Imrân, 3: 154)

Had Allah, all praise and glory is to Him, willed to create all His creatures compelled to obey as the angels, He would have easily done it. And had Allah willed that all the people of the earth obey His Law and that all of them be

glorifiers and worshippers again He would have easily done it. But Allah, be ever gloried His Majesty and Might, has chosen creatures that come to Him compelled, as angels and others from His creatures, and has chosen mankind and jinn exclusively to come to Him willingly out of love. They are both capable of sinning, but they forbear because they love Allah. And they are both capable of disobedience, but they obey to draw near Allah. Allah, all praise and glory is to Him, wants creatures who comes to Him willingly and lovingly in a period of trial limited by the lifetime of every person.

After death we will be compelled to submit to the Will of Allah, all praise and glory is to Him, because while dying man's power of free will completely ends, and he loses even his willpower over his own body. Volition is in worldly life only; at the hour of death and during the life of *Barzakh* [*the grave as the barrier or the intermediate realm that separates between this world and the other world from the time of death till the time of Resurrection*], and on Resurrection Day, none will have a will of his own. The disbeliever shall be driven to the Hellfire and he will try to stop his legs from walking but they will not. He will try to push away the fire by his hands but they will not push. He will try to escape from standing before Allah, and to flee from torment but he will not be able to. All the might and power he once had in worldly life will end. The Noble Qur'an depicts this picture saying what means:

"If those who disbelieved but knew the time when they will not avert the Fire from their faces or from their backs and they will not be aided...." (Al-Anbiyâ', 21: 39)

Worldly Life...an Abode of Trial

To make the life of this world an abode of trial it must include temptation and allurement, therefore Allah, all praise and glory is to Him, kept the life of Satan as part of the temptation that man will face in his worldly life. A trial from Allah to test the love for Him within the hearts of His servants. Thus, whoever loves Allah, Almighty Allah will protect him against the temptation and misguidance of Satan. But whoever loves sin – Allah forbid – Allah, Blessed and Exalted is He, will empower against him the devils to increase him in sin and disbelief. Recite the Saying of Allah, The Most Exalted (which means):

"Do you not see that We have sent the devils upon the disbelievers, inciting them to [evil] with [constant] incitement? So be not impatient over them. We only count out to them a [limited] number[5]." (Maryam, 19: 83-84)

So, Allah, all praise and glory is to Him, keeps man with those whom he loves. If man loves Allah, Blessed and Exalted is He, he will surely be with Allah and Allah will save him from all evil and will drive the devils away from him and will protect him against sin and will open before him the doors to goodness. But if man loves Satan, Allah will leave him to the devils that are His enemies,

(5) Means: years, months, days and hours.

driving him to sin and making his life a continuous misery and man will heap more sins upon his sins and in the end he will only take with him his evil deeds.

Thus, temptation by Satan was necessary to complete the life experience on the earth, so that Allah puts His servants through a true trial of faith and tests what is within their hearts. There had to be a true experience that man goes through in his life and not just a theoretical one. Talk is one thing and reality is another. For you may say "*I will surely do such and such things*" and when the time of doing comes you do nothing.

When man shouldered the trust of showing obedience to Allah, he promised to fulfill it perfectly but when came the time of performance he was attracted by worldly life and its temptation and allurement, and he followed Satan and forgot his promise to Allah and forgot His Law.

Therefore, no one should think that Allah, all praise and glory is to Him, just answered an invocation of Satan, but it was for sake of the law that Allah had decreed for worldly life and the trials and tests He prepared for the worldly life of mankind He thus willed to prefect the whole picture.

Thus, the answer agreed with the Will of Allah, all glory is to Him, and was not in response to Satan's demand of living till Resurrection Day so that worldly temptation continues to the last moment and the trial mankind is put through continues till Resurrection Day.

When Allah, all praise and glory is to Him, decreed that Satan should remain till Resurrection Day, pride filled him once again and he felt that this was his chance to revenge on Adam and his offspring. The Truth [*Al-Haqq: one the Beautiful Names of Allah*], be ever gloried His Majesty and Might, relates to us in the Noble Qur'an what means:

"[Satan] said, 'Because You have put me in error, I will surely sit in wait for them on Your straight path.'" (Al-A'râf, 7: 16)

But how did Satan enter the door of tempting mankind? And with what did he enter? We learn how by reading the glorious Ayah that quotes Satan's words to the Lord of Majesty saying (what means):

"[Iblees] said, 'By your might, I will surely mislead them all." (Sâd, 38: 82).

He entered through the door of the Might of Allah, all praise and glory is to Him; that Allah is All-Mighty and superbly beyond need of any of His creatures. In other words, Satan said: *O Lord, if you needed them to be obedient, I could not have led astray any of them, but You are All-Mighty, richly above all Your creatures. Their obedience adds nothing to Your Kingdom and their disobedience detracts nothing from Your Kingdom, thus by Your Might I will lead them all astray, I will adorn for them evil and I will sit in wait against them on every straight path.* As to crooked paths no need for the devils to sit on them. For instance, the devil does not sit at the doors of bars nor at the dens of vice, for the people who frequent such places have

already become the soldiers of Satan, and thus in no need of further temptation or evil whispering.

On The Doors of Masjids

The devil sits on the doors of Masjids (mosques) and at the places of worship and remembering Allah. He tries to seduce people not to offer *Salat*, and when the *Azan* [*the Call to Prayer*] is pronounced he strives to allure mankind with every lure to divert them from going to *Salat*. He reminds man of worldly concerns and keeps whispering to him evil insinuations. He frightens him by insinuating that perhaps if he went to *Salat* he might lose a good bargain or money or benefit, suggesting that work is also an act of worship…etc. till he diverts him from remembering Allah and from *Salat.*

There is a story narrated on the authority of Imam Abu Hanifah (may Allah be pleased with him) who was known by issuing fatwas (legal rulings) concerning legal problems, thus a man once came to him and said: *"I have lost my money, I buried it somewhere in the earth but the torrents poured down and hid the place of the money and removed the rock I have put as a sign to the place and I do not know what to do?"* Imam Abu Hanifah said: *"How can I give you a legal opinion concerning this matter?"* But the man insisted, so Imam Abu Hanifah said to him: *"Go tonight after the 'Isha' Prayer [Evening Prayer] and stand before your Lord and spend the night in prayer until the crack of dawn…. and then tell me what has happened."*

At the time of the Fajr [Dawn] Prayer the man came cheerful and said: *"I have found my money."* Abu Hanifah asked him: *"How?"* The man said: *"I was just about to stand up for Prayers when I remembered the place of the money and when did the flood pour down and how did it proceed. Thus I measured the distance and estimated it and thus I learned the location of the money."* So, Abu Hanifah (may Allah be pleased with him) smiled and said: *"By Allah I knew that the devil will never leave you spend the night in the company of Your Lord."*

Thus, when the devil learned that this man would spend the night offering Prayers before his Lord he hurried to guide him to the place of the money to prevent him from continuing his prayers and from keeping himself engaged in remembering Allah, and that is one of the meanings of the Ayah saying (what means):

"[Satan] said, 'Because You have put me in error, I will surely sit in wait for them on Your straight path.'" (Al-A'râf, 7: 16)

And that is what we shall discuss in the next chapter, if Allah wills, when talking in detail about the ways the devil employs in tempting mankind and how he waylays them in the Masjids and places of worship to distract their attention and hinder them from remembering Allah and from performing *Salat*.

The Noble Qur'an continue to cite Satan's words, who said what means:

"Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful [to You]." (Al-A'râf, 7: 17)

On contemplating this glorious Ayah we will find that the devil has specified four directions from which he can come to man: right and left, in front and behind. But directions are six: right and left, in front and behind, above and below (man), so why does the devil come to man from all directions and leaves two directions: from above and below?

The answer is that "**above**" is towards heaven, the place of the ascent of supplications and good deeds to Allah, all praise and glory is to Him, whereas "**below**" is the place of prostration and submission to Allah, The Most Exalted and Ever-Majestic, and Satan can never get near both. For Satan can never approach the place of prostration before Allah and submission to Him and also the place of the ascension of prayers and good deeds. For these are the two blessed places of every believer, surrounded by angels and are never approached by devils.

But we must pause before the part of the Ayah saying what means: **"And You will not find most of them grateful."**

Who told Satan that most of the people will not be thankful to Allah for His Blessings and Grace upon them? Allah, all praise and glory is to Him, says what means:

"And Allah is full of bounty to the people, but most of the people do not show gratitude." (Al-Baqarah, 2: 243)

Was Satan given knowledge of the Unseen which made him learn that most of people would not be thankful? Or was he so sure of himself that he said such words?

Satan certainly does not know the Unseen nor was he given of knowledge what made him say that most of the servants of Allah would not be thankful. He also did not have the mastery that made him absolutely confident that this would happen because of his temptation of mankind.

The Noble Qur'an reveals to us how did Satan say such words. Allah, all praise and glory is to Him, says what means:

"And Iblees had already confirmed through them his assumption, so they followed him, except for a party of believers. And he had over them no authority except [it was decreed] that We might make evident who believes in the Hereafter from who is thereof in doubt. And your Lord, over all things, is Guardian." (Saba', 34: 20-21)

Hence, what Satan said was only a conjecture for he certainly did not possess any knowledge of the Unseen nor knew what would happen in the future.

Then came the Verdict of The Truth, all praise and glory is to Him, on Satan and those who follow him, as says the Lord of Honor and Sovereignty in His Noble Book what means:

"[Allah] said, 'Get out of it, reproached and expelled. Whoever follows you among them – I will surely fill Hell with you, all together.'" (Al-A'râf, 7: 18)

Thus, Satan was expelled from Allah's Mercy and from paradise or from any place where he can be near Allah. He became humiliated and accursed. Not only him but also whoever follows him from jinn and mankind. The destiny of them all would be eternity in Hellfire. Allah, The Most Exalted and Ever-Majestic, has prepared for each of His servant, from mankind and jinn, a place in Paradise and another in Hellfire. So that if all creatures disobeyed Hellfire would contain them all and if all creatures obeyed Paradise would be spacious enough for them all. On Resurrection Day the righteous people would inherit – above what Allah has prepared for them in Paradise – the places that were allotted to those upon whom Allah has passed the sentence of torment in Hellfire on Resurrection Day, we seek refuge with Allah from such an end.

After Allah has reprieved Satan till Resurrection Day, He wanted to fortify Adam and make him aware of the trial he was about to face. To show him how Satan is his foe and how he would lure him into sin, and how his promises are false and how he would never honor a promise. The Truth, Blessed and Exalted is He, willed to realize this through a practical experience that Adam and Eve (peace and blessings be upon them) would undergo, so that when they descend on the earth this experience would serve to immunize them against diabolic misleading and temptation. Allah, all praise and glory is to Him, says what means:

"And We said, 'O Adam, dwell, you and your wife, in paradise and eat therefrom in [ease and] abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers.'" (Al-Baqarah, 2: 35)

Thus, Allah, Blessed and Exalted is He, has prepared the place of trial to Adam and Eve in a garden provided with all means of comfortable living, without fatigue or toil. He gave them abundant food from various kinds of fruits and abundant drink, and opened before them all the blessings they might wish for. Allah allowed them all the fruits of that garden except one tree, which He forbade them to come near.

It was a comfortable life rich with endless lawful blessings and the forbidden was the least of all, only one forbidden tree. Allah, all praise and glory is to Him, warned Adam and Eve against their enemy Satan and asked them not to listen to him because he only wishes them evil and never wishes them any goodness. Allah warned them saying what means:

"So We said, 'O Adam, indeed this is an enemy to you and to your wife. Then let him not remove you from paradise so you would suffer.'" (Tâ-Hâ, 20: 117)

But what happened? In spite of all warnings and although the lawful things are many and the forbidden is only one tree, Satan succeeded by his temptation to cause Adam and Eve to fall into sin.

Some interpreters say that Eve was the one who first fell into sin then led Adam into it. That she was the reason behind Adam's departure from the garden, is that true? Was Eve the one who bore the first sin that led to Adam's departure from the garden, or is it false? What is the truth? And what did truly happen?

Before answering these questions we sum up what we have discussed in this chapter: Satan was blown up with pride and his conceited self made him reject the Command of Allah, all praise and glory is to Him, and he said*: "You created me from fire, and You created him from clay." (Sâd, 38: 76)* by which he wanted to alter the Command of Allah, thus Allah cursed him and cast him out of His Mercy and made him one of the dwellers of Hellfire together with all who follow him. But Satan pursued a doorway to tempt Adam and his offspring. His doorway is that Allah, Blessed and Exalted is He, is All-Mighty, All-Rich, beyond need of all His creatures, neither those who stray into wrong harm Him nor those who believe benefit Him.

Through that inlet Satan crept in to tempt the Children of Adam. Allah, all praise and glory is to Him, made worldly life an abode of trial therefore temptation is a must so that Allah tests true faith and they become witnesses over themselves on Resurrection Day.

Allah willed that Adam should pass through a practical experience of satanic temptation and misguidance to warn him and teach him what he would confront in worldly life…so how did this experience go on?

Chapter Three

Adam And Satan

Allah, all praise and glory is to Him, expelled Satan and got him out of what he once had. Satan got out expelled, cursed and disparaged. Allah, all praise and glory is to Him, has threatened whoever follows the devil with torment in Hellfire.

Allah, The Most Exalted and Ever-Majestic, has prepared in Paradise – as we have previously mentioned – places to accommodate all His creatures, since the time of Adam (peace be upon him) till the Last Hour befalls. And He has also prepared in Hellfire places to all His creatures, since Adam till the Last Hour befalls. If all creatures obey, Allah's Blessings in Paradise will be great enough for them all and if all creatures disobey, Allah's Torment in Hellfire will come upon them all.

Allah willed that Adam and Eve should undergo a practical experience on how they and their offspring can confront the evil insinuations of the devil to be fortified against him, and learn for sure that the devil is a liar in his promises and he only brings evil, misguidance and loss of blessings.

Allah, all praise and glory is to Him, says what means:

"And 'O Adam, dwell, you and your wife, in paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers.'" (Al-A'râf, 7: 19)

From this glorious Ayah we learn that Adam and Eve have dwelt in a paradise or a garden but many scholars said that the meant garden in the glorious Ayah is the Paradise of Eternity in the Hereafter, which drove some orientalists and others to ask: *"How can Satan enter the Paradise of those obedient to Allah and whisper evil to Adam and Eve and tempt them into sin? How can Satan, the sinner and the outcast from Allah's Mercy, who is doomed to eternal torment in Hellfire, enter the Paradise of Eternity?"*

And how can Adam and Eve enter the Paradise of Eternity and get out of it? Although Allah, all praise and glory is to Him, has decreed that whoever enters the Paradise of Eternity will live in it forever?

We say to them all that you did not understand the import of *"جنة"* (*Jannah* : Paradise) in the Noble Qur'an. There is what we call in Arabic language "prevalent usage"; the word has many meanings but is usually used for one, so whenever man says it that meaning specifically comes to mind. From that cause when we hear the word *"Jannah"* we only think of the Paradise of Eternity, because it is the true Paradise. But Allah, all praise and glory is to Him, has used *"Jannah"* in the Noble Qur'an to refer to various meanings.

Linguistically, *Al-Jannah* means *As-Satir* [veil, screen, cover, shelter…], therefore it is used to designate a shady place rich in ample, diverse trees so that when man walks therein these trees shade and conceal him with their interlaced branches from those outside this *Jannah,* thus they no longer can see him. At the same time he finds in it all the means of living, hence he does not need to get out of it and that is the linguistic meaning of *Jannah*.

It is not The Paradise of Eternity

If we search the Noble Qur'an we will find that the Noble Qur'an has used the word *Jannah* for more than one meaning. The Noble Qur'an used it with its linguistic meaning of *Satir* [veil, screen, cover, shelter…] and with its religious meaning of the Paradise of Eternity. We find many Ayat holding these two meanings as the Saying of Allah, all praise and glory is to Him:

{وَاضْرِبْ لَهُم مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا **جَنَّتَيْنِ** مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا} (الكهف، 18: 32)

Which means:

"And present to them an example of two men: We granted to one of them two gardens[6] of grapevines, and We bordered them with palm trees and placed between them [fields of] crops." (Al-Kahf, 18: 32)

And the Ayah in which Allah says:

{أَيَوَدُّ أَحَدُكُمْ أَن تَكُونَ لَهُ **جَنَّةٌ** مِّن نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ لَهُ فِيهَا مِن كُلِّ الثَّمَرَاتِ} (البقرة، 2: 266)

Which means:

"Would one of you like to have a garden of palm trees and grapevines underneath which rivers flow in which he has from every fruit?" (Al-Baqarah, 2: 266)

And the Ayah in which Allah says:

{ لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ **جَنَّتَان** عَن يَمِينٍ وَشِمَالٍ كُلُوا مِن رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ} (سبأ، 34: 15)

Which means:

"There was for [the tribe of] Saba' in their dwelling place a sign: two [fields of] gardens on the right and on the left. [They were told], 'Eat from the provisions of your Lord and be grateful to Him. A good land [have you], and a forgiving Lord.'" (Saba', 34: 15)

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and جنتان is the dual form of garden in Arabic (i.e., two gardens), in the accusative and nominative cases respectively.

In all these glorious Ayat Allah, all praise and glory is to Him, used the word "*Jannah*" to refer to a worldly garden or paradise.

Some scholars said that Allah, Blessed and Exalted is He, differentiated between the paradises or gardens of worldly life and the Paradise of the Hereafter by using the definitive form (الجنة) [Al-Jannah] to designate the Paradise of the Hereafter alone and the indefinite word (جنة) [Jannah] without "*ال*" (Al: equivalent to the definite article *the*) to designate worldly paradises or gardens, which is incorrect, based on the fact that a worldly garden is also referred to with the definite article "Al" as in the Ayah in which Allah, Blessed and Exalted is He, says:

{إنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أصْحَابَ **الْجَنَّةِ** إذْ أقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ }
(القلم، 68: 17-18)

Which means:

"Verily, We have tried them as We tried the people of the garden, when they swore to pluck the fruits of the (garden) in the morning. Without saying: Inshâ' Allâh (If Allah will)." (Al-Qalam, 68: 17-18)

The speech in the two aforesaid Ayahs is about a paradise or a garden from the gardens of this world. Thus, the two definite letters Alf-Lam "Al" do not mark the word Jannah and serve to make it only designate the Paradise of Eternity. And here we must pause a little to discuss some opinions that claim that Adam and Eve used to live in the Paradise of Eternity and when they disobeyed Allah, He expelled them from paradise and send them down to live in misery on the earth!

We reply by saying that such opinions are absolutely untrue, because Allah, all praise and glory is to Him, before creating Adam has already assigned his mission in life. Please read the Ayah in which Allah, The Most Exalted and Ever-Majestic, says what means:

"And [mention, O Muhammad], when your Lord said to the angels, 'Indeed, I will make upon the earth a successive authority.'" (Al-Baqarah, 2: 30)

Thus, before creating Adam the purpose of creating him was his living on the earth and making it a prosperous place and filling it with life.

The second important issue is that if Adam was expelled from paradise because he disobeyed what is our guilt to inherit sin and misery? That would disagree with the Justice of Allah embodied in His Saying, all glory is to Him, which means:

"And no bearer of burdens will bear the burden of another." (Fâtir, 35: 18)

Each person is hold accountable only for his own deeds and will never be questioned about what his parents did, nor his forefathers nor his children,

because every man bears only his own good or bad deeds. Hence, it is impossible that Adam lived in the Paradise of Eternity then he was expelled from it because he disobeyed and we bore the consequences of that sin. It is impossible that we inherited that sin and are tortured by it through our expulsion from paradise, because (according to that logic) had not Adam sinned we would have been living in paradise. To such claimers we say that this opinion opposes the Justice of Allah Who never allows that sin should be inherited.

But why did Allah made Adam and Eve live in a paradise after creating them?

We say that there is wisdom behind that, for Adam was created to receive from Allah the Law of **'Do and Do not do.'** Only through this Law life thrives on the earth. Anything that Allah commands to be done if not done the earth would be corrupted and anything that Allah forbids if done the earth would be corrupted.

Allah, Blessed and Exalted is He, placed Adam and Eve in that paradise to put them through a practical experience in applying the Divine Law and to give them a practical warning against Satan mission's of distorting the Divine Law. Satan's mission is to push Adam and his offspring towards committing what Allah has forbidden and turn them away from doing what Allah has commanded. Thus, if Allah says: *"Do not drink intoxicants (all kinds of alcoholic drinks)"* the devil will beautify to mankind drinking intoxicants, and if Allah says: *"Perform Salah*" the devil will beautify to them abandoning *Salah*.

Truly, an experience simple in carrying out but is indeed great in its meaning and significance. It was a practice to Adam on what will happen to him when he obeys Allah and what will happen to him when he obeys Satan. Therefore, Allah, all praise and glory is to Him, brought Adam and provided him with all the means of living in a place called "*Jannah*" and He said to Adam (what means):

"And 'O Adam, dwell, you and your wife, in paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers.' (Al-A'râf, 7: 19)

The First Heavenly Laws

Allah, all praise and glory is to Him, has clarified to Adam the merits and privileges he will have in this place wherein he shall dwell, saying (what means):

"Indeed, it is [promised] for you not to be hungry therein or be unclothed. And indeed, you will not be thirsty therein or be hot from the sun." (Tâ-Hâ, 20: 118-119)

Meaning in this paradise or garden you shall have enough food and you shall never be naked, and you shall never be thirsty nor feel tired; all is permissible to you except one tree which you should not approach nor taste its fruits.

And that is the Law of Allah on the earth: He permits to us too many things and forbids only little. Allah, all praise and glory is to Him, warned Adam and Eve against their enemy Satan, saying (what means):

"So We said, 'O Adam, indeed this is an enemy to you and to your wife. Then let him not remove you from paradise so you would suffer.'" (Tâ-Hâ, 20: 117)

Truly, that was a sufficient warning to be alert and watchful to Satan's enmity and close one's ears to his evil insinuations and never to believe his lies.

Allah, be ever gloried His Majesty and Might, gave Adam all the elements of life, from food that satisfied the needs of his body without any excrement. Allah, The Most Exalted, nourishes the fetus within its mother's womb as much as is needed for it to grow without discharge of any excretion. Because food is supplied in proportion to growth, likewise in the paradise the food of Adam was in proportion to need.

We must repeat here that the paradise Adam lived in was not the Paradise of Eternity because eternal life in Paradise would only follow worldly life. It is the reward for faithful following of the Law of Allah in this world, thus it cannot precede worldly life but is subsequent to it.

So, the paradise Adam lived in is a place that embraces all means and requisites of survival. We must notice that Allah, all praise and glory is to Him, warned Adam and Eve saying: **"But do not approach this tree"** and did not only say, **"Do not to eat from this tree"**...why? Because Allah wants to protect Adam and his offspring from temptation. Had He only said **"Do not eat"** it would have signified that it was permissible for Adam and Eve to go near the tree and sit beside it and contemplate its fruits, and then they would have been surely seduced by the tasty appearance of the fruits and their color and agreeable odor and consequently eat from it.

But Allah, Blessed and Exalted is He, wanted to protect Adam from his own self and from the temptation he might be subjected to and the soul might fail to resist. This protection that Allah wanted to grant to Adam, and to his offspring after him, is the only true protection against sinning. Because the moment you approach a thing forbidden by Allah your soul inclines to it, and perhaps proximity to it might drive you to commit that which is forbidden.

We also observe that Allah, all praise and glory is to Him, commands us not to approach the most grievous sins, saying (what means):

"That [has been commanded], and whoever honors the sacred ordinances of Allah – it is best for him in the sight of his Lord. And permitted to you are the grazing livestock, except what is recited to you. So avoid the uncleanliness of idols and avoid false statement." (Al-Hajj, 22: 30)

The Truth [*Al-Haqq*: one of the Beautiful Names of Allah], Blessed and Exalted is He, did not just say: *Do not worship the idols*, because this would mean that it is lawful to go to the places where idols are worshipped and sit there. For going and sitting at such places might tempt us – Allah forbid – to worship idols. Moreover, read the Saying of Allah, which means:

"O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful." (Al-Mâ'idah, 5: 90)

A strict warning, which means not to ever get near them. The strange thing is that sometimes you find some people who try to argue that Allah, all praise and glory is to Him, did not forbid intoxicants (all kinds of alcoholic drinks)!! And they demand to bring them an Ayah from the Noble Qur'an in which Allah, Blessed and Exalted is He, says: *Intoxicants are forbidden to you*!!!!

To such skeptics we say: the command of shunning and avoiding is stronger than forbidding. Had Allah, The Most Exalted and Ever-Majestic, said: *Intoxicants are forbidden to you,* the forbidden thing would only have been drinking intoxicants, and in such case people would have produced alcoholic drinks, traded in them, prepared the places where they are served and drunk, waited on their drinkers and sat with them. As long as we do not drink intoxicants and as long as the prohibition was limited to drinking we would have committed all this. But the command of avoidance and shunning has essentially forbidden to come near the places of drinking all kinds of alcoholic drinks or to produce them or trade in them or sit with those who drink intoxicants. Therefore, the command of avoidance and shunning is certainly stronger than the prohibition. That is why Allah, all praise and glory is to Him, ordered Adam and Eve not to come near the forbidden tree, otherwise they would certainly wrong themselves.

The Start of Sin

But what did Satan do? He hungered to throw down Adam and Eve into sin, so what did he do? Allah, all praise and glory be is Him, says:

{**فَوَسْوَسَ** لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِن سَوْءَاتِهِمَا} (الأعراف: 7، 20)

"But Satan whispered to them to make apparent to them that which was concealed from them of their private parts.'" (Al-A'râf, 7: 20)

The Saying of the Truth "وسوس" (*waswas*: to whisper evil) signifies that the dialogue passed in whispers. *Al-Waswasah* [*devilish insinuation or evil whispering*] is temptation to do evil, for the one who calls to goodness does not care if he spoke loudly; but calling to evil and sin is only spoken in hushed tones.

Al-Waswasah in Arabic language is the ringing sound of gold. The ringing of gold and jewels is a sound that attracts people, tempts them and engages their attention. In *Waswasah* (evil whispering) there must be temptation, because if you wanted to turn people away from the Law of Allah you must lure them with winning some worldly pleasure.

Here we must pause to interpret the Saying of Allah, *"But Satan whispered to them"* because the common misconception is that Satan first tempted Eve and then Eve tempted Adam and adorned to him sin until he ate from the tree and were it not for Eve, Adam would have remained in paradise!

We reply be saying that Allah, all praise and glory is to Him, has cleared Eve of that lie. The part of the Ayah saying what means: *"But Satan whispered to them*" is a proof that Satan has adorned sin to Adam same as Eve. In other words, Satan misled both Adam and Eve, and Eve was not the one who tempted Adam but Satan allured them together.

But what was Satan's aim from this evil whispering? His aim was that Adam and Eve disobey their Lord and be punished as he was punished by expulsion from Allah's Mercy. The punishment here was the appearance of the shameful (private) parts of Adam and Eve. The shameful parts are the parts that make you feel shame to look at. Because the innate nature of man makes him feel shame to have his private parts disclosed before people.

Before Adam and Eve ate from the tree none of them had ever seen the private parts of the other, not even his own private parts. Adam neither saw his own private parts nor those of Eve. Also, Eve neither saw her own private parts nor those of Adam. Allah has screened them both from each other.

Scholars have exerted themselves in trying to know how the private parts of Adam and Eve were screened from themselves. Some said that they had coverings over them. Other said that the nails of Adam and Eve were long, reaching their feet, and they covered the private parts then by sin these nails disappeared.

We should not concern ourselves with this, for Allah, all praise and glory is to Him, screened the private parts of Adam and Eve however He willed. By a strong light, because when light is strong we cannot see things through it. Light when weak allow us to distinguish things and when strong hides them from us. Whether Allah, all praise and glory is to Him, screened the private parts of Adam and Eve by cloth or nails or a light, the important thing is that the private parts were screened before their eyes.

And The Shameful Parts of Man were Disclosed

The question is why are we offended when our private parts are disclosed? The private parts are the organs of excretion. We are careful to uncover the parts through which we take in food, i.e. the mouth, but at the same time we are very careful to hide the parts through which excrement comes out.

In an attempt to explain this some scholars said: the private parts remind us of disobeying Allah, because when disobedience occurred the private parts appeared. Therefore, we want to cover them because they are a symbol of sin, for sin is a shame that man ever tries to hide and feel shame of, and take pains not to be seen by people. When man has lawful money, he brings it out in front of all people, and fear nothing, but when he has stolen, ill-gotten money he tries to hide it from the whole world. Sin in all its states is a shame that people are careful to hide and conceal.

But how did Satan tempt Adam and Eve? How did he make them fall into sin?

Read the glorious Ayah relating what means:

"He said, 'Your Lord did not forbid you this tree except that you become angels or become of the immortal.'" (Al-A'râf, 7: 20)

Satan sneaked to them from the side of what the human soul craves and desires: an eternal life, endless and everlasting, and an eternal kingdom that never decays. Therefore, when Satan wanted to tempt Adam and Eve into eating from the tree, he said to Adam as the Noble Qur'an relates to us (what means):

"Then Satan whispered to him; he said, 'O Adam, shall I direct you to the tree of eternity and possession that will not deteriorate?'" (Tâ-Hâ, 20: 120)

Satan is a liar in what he said. Had it truly been the Tree of Eternity, Satan himself would have eaten from it and become immortal. But he asked Allah to keep him alive till the Day of Judgment, for he knew for sure that Allah is the Originator of life, He Alone can keep it or take it.

Here we have to warn against Satan's art in temptation, he strives to lead man to the misbelief that the Law of Allah, all praise and glory is to Him, harms him and profits him not; that true benefit is in sin. Therefore, Satan said to Adam and Eve that Allah has forbidden them to eat from this tree to prevent them from having an eternal kingdom and an eternal life, for man hates poverty and death. He wants to live forever. Hence, Satan came to them saying, *"If you want eternity and sovereignty, you have this tree before you."* He swore to them by Allah as relates the Noble Qur'an saying (what means):

"And he swore [by Allah] to them, 'Indeed, I am to you from among the sincere advisors.'" (Al-A'râf, 7: 21)

Satan swore by Allah that he only wished to give them sincere advice, and they believed the satanic oath. They believed that Satan wished them goodness. Therefore, Allah, all praise and glory is to Him, reproached Adam and Eve for believing the Devil's oath, though Allah, be ever gloried His Majesty and Might, has clearly shown to them that Satan is their enemy who never wishes for them any goodness as relates the Ayah, saying (what means):

"And their Lord called to them, 'Did I not forbid you from that tree and tell you that Satan is to you a clear enemy?'" (Al-A'râf, 7: 22)

But Adam and Eve who both felt deep regret, never imagined that one of the creatures of Allah would falsely swear by Allah. Therefore, Qatadah (may Allah be pleased with him) said, *"The believer can be deceived by swearing by Allah."* Meaning if you approached a believer in the Name of Allah you could easily deceive him.

'Abdullah bin 'Umar used to manumit the slaves who performed the prayers well, thus whenever the slaves saw him they would start offering the prayers with solemnity and submissiveness. So, people said to 'Abdullah, "*The salves deceive you to manumit them*." 'Abdullah bin 'Umar replied, "*Whoever deceives us in the Name of Allah we would be deceived for him*."

The Truth, all praise and glory is to Him, says (what means):

"So he made them fall, through deception. And when they tasted of the tree, their private parts became apparent to them, and they began to fasten together over themselves from the leaves of paradise." (Al-A'râf, 7: 22)

Here we must stop and deliberate, none should think that Satan led Adam and Eve into error at one time, but it was preceded by a number of stages. Satan first deceived them to make them draw near the tree, then he adorned in their eyes the beauty of its fruits, their sweetness, their pleasant color and fragrance. Then he lured them into eating! Thus, sin occurred in stages and not at a blow. The Messenger of Allah (may Allah bless him and grant him peace) says, "*Temptations will be presented to hearts as reed mat (is woven) stick by stick.*" Consequently, we must be attentive to the fact that drawing near sin definitely causes us to fall into it.

Then what happened? Did Adam and Eve repeat the sin and they ate time and again from the tree? Allah, Blessed and Exalted is He, says, *"And when they tasted of the tree"*, meaning as soon as they tasted it. There was not persistence in repeating the act of disobedience on their part. Right after tasting the tree the private parts appeared, so they hurried to hide them by leaves of the garden. This means that they needed more than one leaf to hide the private parts.

This shows us the Justice of Allah, all praise and glory is to Him, Who first warned them against violation, and informed them about reward and punishment, so that punishment is then justly earned and deserved. That is why there is no retroactive laws in the Divine Legislation. In Divine Justice

there is no incrimination without a proviso, and the proviso was forbidding Adam and Eve to draw near this tree and that Satan was an enemy to them. The interrogative Saying of Allah, *"Did I not forbid you from that tree,"* signifies that there is only one answer, "*Yes O Lord, You did forbid us.*"

The aim from this practical trial was that Allah, all praise and glory is to Him, protects Adam, Eve and their offspring from Satan, and make them learn well that he is a liar in all his promises. That he wishes for them evil even if he pretended to be a well-wisher. And that the mission of Satan is to use all his wiles to entice Adam and his offspring into sin and cause them to fall into what Allah has forbidden.

But has the battle ended? It did not…it continued and would continue till the Last Hour.

Chapter Four

Adam's Guilt….And Satan's Guilt

We have concluded the last chapter by stating that Satan wormed his way into the temptation of Adam from the direction that Allah is The Ever-Mighty, The Ever-Rich, Who, by His Sovereign-Self, is richly beyond need of any of His creatures. Allah, Blessed and Exalted is He, says in the Divine Hadith[7] concerning that meaning:

"Were the first of you and the last, the living and the dead, the green and the withered (i.e., the young and old; or the obedient and disobedient; or those who have knowledge and those who are ignorant) had the heart of the man most pious among My servants, that would not add to My Kingdom a mosquito wing. And were the first of you and the last, the living and the dead, the green and the withered had the heart of the wickedest among My servants, that would not decrease from My Kingdom a mosquito wing. And were the first of you and the last, the living and the dead, the green and the withered to gather at one highland and every man amongst you ask all he wishes for and were I to grant each supplicant what he asked for, it would decrease nothing from My Kingdom, any more than when one of you passes by the sea and immerses a needle into it then raises it (back) to himself. This is because I am the Most Generous, the Glorious, Do whatever I will. My Giving is words and My Torture is words. Truly, My Command, when I will a thing, is only to say to it, 'Be!' and it is!"

Thus, from the door of the All-Mightiness of Allah, all praise and glory is to Him, Satan crept to misleading Adam. Satan succeeded to convince Adam that Allah has prohibited him from eating of the tree because He does not wish him goodness, for us to beware of Satan's stratagem in temptation. For definitely, there is no goodness in a seeming goodness that leads to Hellfire and disobedience, and there is no evil in a seeming harm that leads to Paradise and obedience to Allah.

Satan tried to depict evil to man as goodness. Therefore, he presented to Adam the act of disobedience as benefit. So, when Adam ate from the tree and committed the sin, Satan fled!

The question that crosses the mind at this point is why did Allah, all praise and glory is to Him, forgive the disobedience of Adam and did not forgive the disobedience of Satan? Adam disobeyed and Satan disobeyed, Allah pardoned the first and accepted his repentance, and He cursed the second and made

[7] Divine Sayings, other than the Noble Qur'an, transmitted on the authority of the Prophet, may Allah bless him and grant him peace.

him eternally abiding in Hell. What is the difference between the two guilty acts?

The answer is that when Adam and Eve disobeyed Allah, all praise and glory is to Him, they did not persist in disobedience, and did not try to reject the decree of the Decreer. They did not say, "*Your Judgment is untrue*," as Satan did when he proclaimed, "*I am better than him (Adam). You created me of fire, and You created him of clay.*" (7: 12) They never did that but they admitted their guilt and begged Forgiveness and Mercy from Allah. Regarding this, Allah, all praise and glory is to Him, says (what means):

"They said, 'Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.'" (Al-A'râf , 7: 23)

These are the words that Adam and Eve both said after disobedience. Their words meant: *O Lord Your Word is the Truth and Your Judgment is the Truth but we failed to oblige our weak selves to abide by the Law, thus we indeed wronged ourselves, we walked in the path of perdition and we beg from You forgiveness and mercy. And if You do not bestow them upon us, we shall certainly be among the losers who have lost their own selves on Resurrection Day.*

Thus, Adam and Eve begged that Allah would relent towards them. Regarding this incident, The Truth, all praise and glory is to Him, says (what means):

"Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful." (Al-Baqarah, 2: 37)

Repentance occurred in three stages: the first stage is that Allah legislated repentance. The second stage is that when they showed repentance He accepted it from them. And the third stage of repentance is by not reverting to sin. Some people fail to comprehend the Saying of Allah, Blessed and Exalted is He, which means:

"Then He turned to them so they could repent. Indeed, Allah is the Accepting of repentance, the Merciful." (At-Taubah, 9: 118)

Some people may ask: if Allah has relented towards them so why were they obliged to repent? The answer is that Allah's Legislation of repentance had to precede repentance itself…His Saying, *"He turned to them so they could repent,"* means that He legislated for them repentance.

He said to them that if you committed a sin or a guilt repent; and as long as Allah, be ever gloried His Majesty and Might, asked them to repent they should turn to Him in repentance and Allah will accept it from them.

The legislation of repentance is not only a mercy towards the sinner but also to the community at large. Had Allah, all glory is to Him, closed the door of repentance then whoever has committed sins would sink deeper in sins, as

long as repentance is not accepted. And as long as a sin leads to eternity in Hellfire, then whoever commits one sin will consequently fill his life with sins, for there is no hope for him in ever winning Paradise. So, he will decide to take his share of worldly life, and consequently the whole community will suffer because every sinner will sin even more.

The entire humanity suffers from the spread of sin and not only the individual. Thus, by legislating repentance, Allah, Blessed and Exalted is He, has mercy on the entire humanity against the spread of sins. Because the first sin does not cast man eternally into Hellfire, provided that man repents and returns to Allah. Therefore, man should never persist in sin but he should hurry to righteousness and repent to Allah and perform more good deeds, to have his sins forgiven. This way hope in attaining Paradise remains and also remains the wish for goodness, thus the community prospers and it becomes filled with blessings. Indeed, repentance is a mercy on the entire humanity.

But Satan rejected the Commands of Allah and he worsened it by his will to lure mankind into sin. He said as the Noble Qur'an relates to us (what means):

"[Satan] said, 'Because You have put me in error, I will surely sit in wait for them on Your straight path. Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful [to You].'" (Al-A'râf, 7: 16-17)

Satan did not admit his sin, but rather he insisted on it and threatened that he would do such and such things, a persistence in disobedience. On the other hand Adam and Eve admitted their sin which is a very important point that we should heed, so that people who dare and sin beware of. They should not justify disobedience or sin by contradicting the Command of Allah, claiming that time or circumstances have changed.

For example, to the dealers in bank interests, which involves a suspicion of usury, we say: do not claim that *Ribâ* (usury) is not unlawful and that taking interests is an international system and that the whole world transacts business through it and that time has changed…to the end of what we hear nowadays. By such words of yours you remove yourself from the domain of Allah's Mercy to the domain of expulsion from His Mercy, all praise and glory is to Him.

But rather say: *O Lord, we have failed to overcome ourselves, please forgive us and have mercy on us*. This way you have accused yourself of weakness, negligence and injustice and you have kept yourself within the domain of belief. But by rejecting the Judgment of Allah and by claiming that *Ribâ* is not unlawful you have walked out of belief to disbelief, Allah forbid.

When man commits a sin he should neither try to justify its commission nor defend it and claim that it is lawful. Nor say that circumstances have changed and that the legal ruling must have also changed. Because this involves a rejection of Allah's Command, which pulls man out of belief to disbelief, and

from mercy to damnation. And that is the difference between the sin of Adam and that of Satan.

Satan disobeyed and was puffed up with pride, whereas Adam disobeyed but he admitted his sin. When Adam and Eve confessed their guilt, Allah taught them the way of repentance. Had not Allah, The Most Exalted and Ever-Majestic, taught them, they would not have known how to repent. For repentance occurred by an inspiration from Allah, all praise and glory is to Him:

"They said, 'Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.'" (Al-A'râf , 7: 23)

Then Allah, Whose Majesty reigns Supreme, said (what means):

"(Allah) said: 'Get down, some of you an enemy to some others. And for you on the earth is a place of settlement and enjoyment for a time." (Al-A'râf, 7: 24)

We should observe the Ayat that relates to us the act of descent. In another Ayah, The Truth, all praise and glory is to Him, says (what means):

"(Allah) said: 'Get you down, both of you, together, some of you are an enemy to some others.'" (Tâ-Hâ, 20: 123)

And in another Ayah, Allah says (what means):

"We said, 'Go down from it, all of you.'" (Al-Baqarah, 2:38)

The addressees are Adam, Eve and Satan, and enmity here is preexistent between mankind and Satan. But His Saying, *"Get you down, both of you, together, some of you are an enemy to some others,"* shows that enmity is between two parties: Adam and Eve are one party, and Satan is the other party. So, we have two groups: Adam, Eve and their offspring are one group against the group of Satan and his offspring. All the Ayat perfectly agrees.

We have to understand that when Allah says, "*Some of you are an enemy to some others,"* there will be a struggle and enmity between the offspring of Adam and the offspring of Satan, and that the struggle (between the two parties) will last as long as worldly life continues only and will not extend to the Hereafter. But as to the devil and man, there is a lasting struggle as long as the lifetime of each in this world, and not the lifetime of this world. When the devil dies or man dies the struggle between them comes to an end.

A Struggle in Worldly Life

The struggle between the devil and man – as we have previously said – is a period limited by the life of both and does not extend after death and does not exist in the Hereafter.

Afterwards, The Truth, all praise and glory is to Him, advises the Children of Adam against Satan to protect them from him, saying (what means):

"O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness – that is best. That is from the signs of Allah that perhaps they will remember" (Al-A'râf, 7: 26)

The speech in this Ayah is addressed to every soul from the Children of Adam, because every soul has a battle and an enmity with the offspring of Satan. Allah, all praise and glory is to Him, draws our attention that He has sent down to us a Law from Heaven that covers our shameful parts and screens them. Sending down necessitates that a thing descends from a place high, and all good things on the earth have come down from Heaven. Garments are made from the yield of the earth and earthly produce only comes forth with rain that falls down from Heaven.

We have to learn that Allah, Blessed and Exalted is He, has sent down the Law to cover the defects of mankind, and the defects of communities. If we abided by the Law, no defects or sins would appear in us and the community would be homogeneous and united. As if the rain that Allah has sent down from Heaven gives us from the earth the clothing that hides our physical shameful parts and a garment of moral values that hides our spiritual defects. Over and above this, He gave us ornaments as fine clothes, a kind of luxury and pleasure.

As if Allah, Blessed and Exalted is He, has given us delights in this world and made them lawful to us and has given us the Law to cover our moral flaws. So, if the material garment covers the bodily private parts in the life of this world, then the garment of piety and righteousness will conceal our shameful deeds from any disgrace in the Hereafter. The garment of piety by which we guard ourselves against the Anger of Allah, all praise and glory is to Him, is far superior to the material garments. Therefore, Allah, Blessed and Exalted is He, says about it (what means):

"But the clothing of righteousness – that is best. That is from the signs of Allah that perhaps they will remember." (Al-A'râf, 7: 26)

Hence, the garment of piety – which is far superior to worldly garments because they guard us against the Anger of Allah, Whose Majesty reigns Supreme, is one of the Signs of Allah, for us to know that we are created of matter and morals. Just as the material side has physical shameful parts that appear when we take off our clothes, also the spiritual side has shameful

defects that appear at impiety. Then comes the solemn warning from Allah, all praise and glory is to Him:

"O children of Adam, let not Satan tempt you as he removed your parents from paradise, stripping them of their clothing to show them their private parts." (Al-A'râf, 7: 27)

Allah, all praise and glory is to Him, warns us against the trial of Satan. If we succeed in this trial no corruption will occur, it only occurs if we fail in the trial. The trial is neither evil or good, but it is a test that brings you goodness if you succeed and evil if you fail in it.

This way warning against the devil came through a practical experience lived by Adam and Eve before they came down to the earth. An experience of obeying the entrusted duty of "**Do and Do not do**". The trial, as is the case with the enjoined duty, included a command and a prohibition. The command dictated that Adam can eat from everything in the garden wherein he lived, and the prohibition dictated that he should not draw near one tree in this garden.

Allah, Blessed and Exalted is He, informed Adam that Satan is an enemy to him, and that he would cause him to fall into error. But in spite of this warning Adam and Eve ate from the tree and their private parts appeared, for us to learn that any obedience to the devil never brings goodness.

Allah, all praise and glory is to Him, wants us to know that in Adam are two factors: the factor of humanity that may do right or err, disobey and repent, and the factor of prophethood that is infallible. Therefore, we must pay heed to the part of the Ayah saying (what means):

"And Adam disobeyed his Lord and erred." (Tâ-Hâ, 20, 121)

Which is human nature. And the Saying of The Most Exalted, which means:

"Then his Lord chose him and turned to him in forgiveness and guided [him]." (Tâ-Hâ, 20, 122)

Which is the guidance with which the prophets from the offspring of Adam would be sent. Therefore, we should not wonder saying: how did Adam disobey his Lord while being a prophet, because the disobedience of Adam happened before prophethood.

After disobedience came prophethood and guidance. Thus, humanity is divided into two: prophets who convey to people the Law on behalf of Allah, who are infallible; and others to whom Allah conveys His Law, who obey, disobey and repent. No one should say or claim that Adam descended to the earth because of his disobedience, because Allah has created him and his offspring to live on the earth and has forbidden them and warned them against the temptation of Satan, in His Saying, *"O children of Adam, let not Satan tempt you,"* this warning is addressed to mankind. Allah, The Most

Exalted and Ever-Majestic, did not command Satan not to tempt the Children of Adam. Had He thus ordered Satan he would have diverged from his mission in life and life would not have been an abode of trial as Allah willed for it to be, causing the creatures given the power of free choice either to enter Paradise or Hellfire, we seek refuge with Allah from the latter.

Therefore, the trial of Satan that mankind is put though is part of what Allah has decreed in worldly life. But some people wonder about the Saying of Allah, all praise and glory is to Him, (which means):

"And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], 'O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims[8].'" (Al-Baqarah, 2: 132)

The prohibition here is for mankind and the question is: do people have choice in death? Can they specify its time, date and place so that they can only die while they are Muslims? The answer is that the Truth, Blessed and Exalted is He, wants to draw our attention to the fact that death comes suddenly at any moment, so you have to be Muslim all the time, so that death never suddenly overtakes you, except while you are Muslim.

Allah, praise and glory is to Him, wants us to know that the trial of Satan expels us from the blessing of assignment (enjoined duties) that would lead us to the Paradise of Eternity in the Hereafter. Afterwards, Allah, Blessed and Exalted is He, says (what means):

"Indeed, he sees you, he and his tribe, from where you do not see them." (Al-A'râf, 7: 27)

This part of the Ayah means that the devil sees us but we do not see him, and that gives him the power of exercising temptation. Because as long as we cannot see him, we cannot know from where he will come or notice that he is whispering evil to us.

But did Allah, Blessed and Exalted is He, desert us alone with Satan, to lure us and lead us astray? Or did He create protection for us?

By His Justice, Allah, be ever gloried His Majesty and Might, granted us protection against diabolic insinuations and from all this evil. This protection can only be through close abidance by the Law of Allah. Whoever adheres firmly and sincerely to the Law of Allah, the devil will never be able to reach him nor tempt him. Therefore, we find a confession of Satan that he cannot approach those who are loyal to Allah and hold fast to His Law, because such people are protected against him by their abidance by the Law of Allah in the glorious Ayah saying (what means):

"[Iblees] said, 'By your might, I will surely mislead them all, except, among them, Your chosen servants.'" (Sâd, 38: 82-83)

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[8] I.e., on the Faith of Islam, which is submission to the Will of Allah, Alone.

Then, comes the Saying of Allah, Blessed and Exalted is He, which means:

"Indeed, My servants – no authority will you have over them, except those who follow you of the deviators." (Al-Hijr, 15: 42)

Allah, Blessed and Exalted is He, has guaranteed protection to every servant who sincerely believe in Him and who sincerely worship Him. Allah, The Most Exalted and Ever-Majestic, guards the believers against satanic temptation. Allah, all praise and glory is to Him, says about the description of the believer (what means):

"Indeed, those who fear Allah – when an evil thought comes to them from Satan, they remember [Allah] and at once they have insight." (Al-A'râf, 7: 201)

This means that when Satan comes to the pious, believing servants of Allah, Allah never leaves them, but He makes them remember His Law, only then do they see the truth and they return to closely following the Law. As if the one who follows the devil is like the blind, who sees nothing thus move confusedly, stumbling and falling. Satan strives to blind the sight and insight, to keep us from seeing the truth and the Signs of Allah in His Universe, and be only in the dark.

The Truth, Blessed and Exalted is He, presents to us this picture while depicting to us the followers of Satan in the Hereafter in the Ayah saying (what means):

"He will say, 'My Lord, why have you raised me blind while I was [once] seeing?' [Allah] will say, 'Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten.'" (Tâ-Hâ, 20: 125-126)

Thus, the mission of Satan is to make people blind to the Signs of Allah in the universe and deprive them from perceiving the greatness or mightiness of The Creator, all praise and glory is to Him. Blindness to these signs makes man forget his submissiveness to Allah and makes him regard worldly life as an end and not only as a means to the Hereafter. This way man tries to take from worldly life all he can, be it lawfully or unlawfully. For as long as there is only worldly life for him, his goal is to seize of it all it can offer either lawfully or unlawfully. The thing most important for him and his gauge of success is what he realizes of desires and whims, thefts and bribes etc.

Such a group of people when comes to the Hereafter, Allah raises them up blind, seeing nothing, stumbling and falling. When they shall ask about the reason of this blindness after being endowed with eyesight in worldly life, Allah will answer them saying that they were surely blind in worldly life. They truly had eyes but they did not see with them the proofs, evidences, signs, revelations of Allah is His Universe, therefore they gave free reign to sin and disbelief. And as they forgot the Signs of Allah in the life of this world, Allah, all praise and glory is to Him, will forget them in the Hereafter, so they will

not attain His Mercy on that Day. Therefore, Allah, all praise and glory is to Him, says (what means):

"And whoever is blind in this [life] will be blind in the Hereafter and more astray in way." (Al-Isrâ', 17: 72)

Blindness in this glorious Ayah does not mean loss of sight but rather means loss of insight by which man sees the Signs of Allah that urge him to belief and obedience to the Divine Law.

From the Mercy of Allah is that He exposed before us the ways of Satan and how he lures mankind, and He has clarified how Satan stealthily steals in the human soul and the wiles by which he leads man into error. Allah has clarified all this to warn us against satanic inlets into the human soul in order to bar all these inlets so that Satan never approaches our souls....so what are these inlets?

Chapter Five

The Devil's Doorway Into Mankind

Allah, all praise and glory is to Him, has informed us in the Noble Qur'an that the devil has the influence of inciting to anger, insinuating evil, whispering evil and touch, but what is the difference between all these maneuvers? And what are the means by which the devil penetrates the human soul, thus driving it into committing sin? How does the devil frightens his followers, mastering them by fear? And how he ultimately flees deserting the man fallen in sin, after he declares himself innocent of him?

Before we begin, we must know that there is evil whispering from the devil, and evil whispering and pushing into sin from the human self. As Allah, all praise and glory is to Him, has informed us in the Noble Qur'an that human selves differ, for there is the kindly self, the self constantly self-reproaching, and the self that incites to evil.

The kindly self is the one that performs nothing but what is good and benevolent. As for the reproaching self, it is the self of a man who when falls into sin, it reproaches him, thus he returns to goodness once more, for man may fall into sin more than once. As for the self that incites to evil, it is that of a man who got used to evil, thus nothing can spur feelings of remorse and disapproval in him; he is living with this evil, enjoining it, he got used to it in a way that all his actions have become wicked, and he is enjoying this wickedness!

But how can we tell that whispering is either from the devil or the self?

As for the devil, he wants man sinful anyway, so it does not matter what is the kind of sin, but rather all he cares about is that man falls into sin. Hence, the devil attempts to lure man with ill-gotten money, if he does not respond to such allurement, he hastily shifts to tempting him into committing adultery and vice; upon failing, he tries with him the temptation of liquors, thus if he finds all doors of sin closed before him, he changes his maneuvers by attempting to mar his obedience through making him boast of the charity he offers, hence he forfeits its reward, or when prayer is due, he tries to hinder him from performing it.

One should know that such temptations do not happen by force or compulsion, as the devil has no subjugating power over man. But for instance, when the *Azan* [Call to Prayers] is pronounced, the devil tempts man not to perform the prayer, but postpone it till the film he is watching ends, and when it does end, he starts reminding him of things he should do, like calling a friend, or eating his supper first, or making a visit he has forgotten, and other wiles that the devil resorts to.

If man is a merchant, he starts frightening him by the thought that if he went to prayer now, he might forfeit many bargains, and thus would lose profit. In such a way, he keeps busying him with one matter after the other, till the

prescribed time of prayer is gone, or he gradually abandons it. But if he fails in this, he starts whispering to him during ablution and praying, in order to cause him to feel that he did not perform ablution correctly, raising doubts about his ablution, so that he repeats it more than once, then when he stands for prayer, he casts doubt into him in such a way that man keeps repeating the prayer and no longer knows how many *rakahs*[9] he truly prayed or no longer knows whether he performed ablution correctly or not.

Hence, the devil does not care about the sin itself, but all he pants for is to make man sin.

As for the evil whispering of oneself, it insists on a certain act of disobedience, and does not crave any other form of sinning, in other word, the self impels one to commit a specific sin, and repeats it, without tempting into other sins.

The Difference Between The Two Whisperings

To know who is whispering to you, see if the one whispering only wishes that you fall into sin, regardless of what it is; if so then it is the devil, but if there is insistence on a certain sin you got used to, then it is from your self.

Satan always sneaks through the doors where there is weakness in abidance by the doctrine; if he finds man unyielding to temptation in a certain aspect, he finds his way through another aspect where man shows weakness. Hence, if man for instance adheres fast to praying, performing them at their due prescribed times, Satan creeps into him from the door of money, whispering to him not to pay the *Zakah* (Obligatory Charity), to be tightfisted, and to eat up other people's money unjustly, deluding him into thinking that by such a way he would be rich, his money would grow, and he would be safely away from poverty. But the truth is otherwise, as the Messenger of Allah (may Allah bless him and grant him peace) said: *"Never would wealth decrease because of charity"*, because it is charity which makes money grow, and place the Blessings of Allah in it so that it increases. Wealth belongs to Allah, and we all leave it behind us upon departing from this worldly life, but the unbeliever is unaware of such a truth.

Hence, when Satan finds a man, who strictly guards the performance of prayers but loves money, he approaches him from this side, by stopping him from giving in charity, and all sorts of benevolent acts. Then, he starts to allure him with ill-gotten money, so sins starts to weave their threads around his heart little by little, till it smothers his heart wholly, preventing him from remembering Allah.

Little things that man can give thanks for is better than plenty that man can not tolerate, for the devil may exploit the love of money within the heart of one of the servants of Allah to shun him away from obedience and the Law of

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[9] The prayer of Muslims consists of Rak'ât or Rak'ahs (singular-rak'ah). Rak'ah represents a unit of the Prayer and consists of one standing, one bowing and two prostrations with a sitting in between.

Allah, thus he may abstain from paying *Zakah* (Obligatory Charity) driving him into sinning, and ingratitude. Allah, all praise and glory is to Him, says (which means):

"And among them are those who made a covenant with Allah, [saying], 'If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous.' But when he gave them from His bounty, they were stingy with it and turned away while they refused. So He penalized them with hypocrisy in their hearts until the Day they will meet Him – because they failed Allah in what they promised Him and because they [habitually] used to lie." (At-Tawbah, 9: 75-77)

There are many examples for satanic ways, for he searches for the weak points in man in order to penetrate to him through them. His endeavors never abate, till he entraps man in his snares and drives him out of the Doctrine of Allah.

Searching For Weakness

Hence, the faces of temptations are versatile, if Satan found man strictly observing the Prayers and paying the *Zakah* and is weak before women for instance, he approaches him from that side and keeps adoring to him unchaste women, evilly insinuating to him, till he fall into adultery or fornication and thereby he commits one of the major sins.

And if the believer is strong in all these respects Satan creeps to him and adorns to him drinking intoxicants, or gambling, or bad company, or backbiting…the important thing is that Satan always approaches man from his points of weakness, leaving the points where he shows firmness.

Never think that when the devil tempts man, he comes to him from an evil path that man may recoil from, but rather Satan cloaks this evil in a delusive guise that makes it appear favorable to the self, easy to do and is desirable.

Thus, if man suffers from straitened circumstances, Satan starts bedecking to him stealing. He first whispers to him that it is a simple process that will go smoothly and no one will discover it. Like telling him trip that man, so that when he falls pretend that you are helping him get up, and while unconscious, steal his wallet.

Satan here tends to simplify matters to man, always masking evil. He thus would incite man to take ill-gotten money, like in the case of a man working as a cashier, he whispers to him that he needs the money in his treasury and that it will only be a loan, which he would pay back once conditions improve. The cashier is thus driven to take unlawful money, and he fails to pay it back.

Satan is not a fool to presents evil to you as evil, in a way that reminds you of the torment that would be inflicted on you in worldly life and in the Hereafter, but he rather deludes you into believing that it is good to you, for Satan circulates in the human body as blood circulates in it.

Out of Allah's Mercy, all praise and glory is to Him, is that He disclosed to us Satan's stratagems, so that we can protect ourselves against him. Satan never forgoes seducing you, as long as you are obedient. He tries hard to sneak to you from one side after the other till he pushes you into sinning, except if you seek refuge with Allah always and beg His Help, for he can never thus reach you and can never have any power over you.

Whispering During Prayer

Allah, all praise and glory is to Him, has warned us against the way that Satan always adopts in inveigling the creatures of Allah into committing sins. Allah, all glory is to Him, says (what means):

"O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful." (Al-Mâ'idah, 5: 90)

Hence, whomever follows the path of drinking intoxicants, gambling, attempts of drawing closer to idols through offering sacrifices, or using divining arrows [10] or palmistry, playing-cards or any art of charlatanism to know the Unseen is committing an abomination of Satan's handiwork which he beautifies in the eyes of mankind, so that he can remove them away from worshipping Allah and entraps them into sin.

Allah, all praise and glory is to Him, has warned us against this in the glorious Ayah saying (what means):

"And obey Allah and obey the Messenger and beware." (Al-Mâ'idah, 5:92)

Through this warning, Allah informs us that the devil will never let us enter into the obedience of Allah and His Messenger (may Allah bless him and grant him peace). He will always strive hard to prevent us from doing so. If we barred all ways, he would come at the moment of performing ablution and make us forget whether we washed our hands or not, or whether we performed ablution as ought to be or not. Then, when the time of offering prayers comes he makes us forget how many *rakahs* or prostrations we offered, and this in fact does not constitute a bad sign, on the contrary, it is a sign in our favor, for Satan never comes near ruins. If our prayer were not accepted, he would have never approached it, but the fact that he tries to spoil it for us, means that it is accepted, and that he craves to ruin it. Therefore, the moment man starts offering the prayer he reminds him of things forgotten and keeps whispering to him trying to spoil his prayer.

From satanic insinuations also is that he entices us to disobey the Messenger of Allah (may Allah bless him and grant him peace), so he whispers secretly to

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(10) I.e. belomancy: The pre-Islamic people used to use small arrows on some of which they wrote "Do", and on the others they wrote "Do not do" in order to consult these arrows first before doing anything.

us: "*Such a command was not mentioned in the Qur'an, so do not obey it.*" Though Allah, all praise and glory is to Him, clearly says (what means):

"Say: 'Obey Allah and obey the Messenger.'" (An-Nûr, 24: 54)

Besides, Allah, Blessed and Exalted is He, has given the authority of legislating to the Messenger of Allah (may Allah bless him and grant him peace) saying (what means):

"And whatever the Messenger has given you – take; and what he has forbidden you – refrain from. And fear Allah; indeed, Allah is severe in penalty." (Al-Hashr, 59: 7)

The Messenger of Allah (may Allah bless him and grant him peace) said: *"Shortly, a man leaning on his couch speaks about one of my Hadiths, thus saying: 'Between us and you is the Book of Allah, The Exalted and Ever-Majestic, whatever lawful we find in it, we will regard as lawful, and whatever unlawful we find in it, we will regard as unlawful,' Beware! For verily what the Messenger of Allah has prohibited is like what Allah has prohibited."*

Satan's evil whisper or insinuations cast in the soul provoking thoughts that enrage it and such rage causes it to act foolishly, in a way that neither agrees with reason or religion.

When the Messenger of Allah (may Allah bless him and grant him peace) asked His Lord about how to guard oneself against anger, The Truth, all praise and glory is to Him, said (what means):

"And if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and Knowing."[11] *(Al-A'râf , 7: 200)*

We are not here discussing this issue as regards the Messenger of Allah (may Allah bless him and grant him peace), even though some people may wonder if Satan can whisper to the Messenger of Allah (may Allah bless him and grant him peace): the answer is that the Ayah says "*If*" which introduces a condition that may or may not happen; thus the matter itself is a doubtful condition.

But let us assume that it did happen, so why should Allah deprive His Messenger (may Allah bless him and grant him peace) from the joy of confronting and defeating Satan. The Messenger of Allah (may Allah bless him and grant him peace) said: *"There is no one among you but a comrade from among the jinn is assigned to him." They (the Companions present in that occasion) asked: "Even you, O Messenger of Allah?" He said: "Even me, but Allah granted me victory over him and I am safe from him, so he only enjoins me to do that which is good."*

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(11) If the devil lures you to get angry, thus directing you away from forgiving the ignorant and towards punishing him then "seek refuge with Allah", Allah commands here to seek refuge with Him from the devil's whispers.

The devil did appear to the Messenger of Allah (may Allah bless him and grant him peace) while he was on his way to the Masjid (mosque); for the Messenger (may Allah bless him and grant him peace) narrated, saying: *"A demon from the Jinn came to me yesterday suddenly, so as to spoil my prayer, but Allah enabled me to overpower him, and so I caught him and intended to tie him to one of the pillars of the Masjid so that all of you might see him, but I remembered the invocation of my brother Solomon (as stated in the Qur'an): 'And bestow upon me a kingdom such as shall not belong to any other after me.' (Sad, 38:35) so I dismissed him humiliated."*

Thus, the confrontation did happen, and the defeat of Satan was fast. Allah, all praise and glory be to Him, asked His Messenger (may Allah bless him and grant him peace) to seek refuge with Him, and seeking refuge is to turn to Him for help. One can only ask help from someone who is stronger than him, and indeed stronger than the one trying to attack him.

Superiority of Satan's Element

Satan possesses many characteristics by which he surpasses man, among such characteristics is his agility, our inability to see him, and his capacity to pervade our souls. Thus, what is demanded from us is to resort to the One, Who is Most Strong and All-Powerful, and no one is stronger against Satan than His Creator. And Allah is All-Hearer, All-Knower; He hears us whenever we seek refuge with Him, and knows from what we are seeking refuge. The Noble Qur'an says what means:

"Indeed, those who fear Allah – when an evil thought comes to them from Satan, they remember [Allah] and at once they have insight." (Al-A'râf, 7: 201)

The believers remembers the power that Allah, The Exalted and Ever-Majestic, possesses over the devil and they remember that the Law of Allah protects them against the devil and that the All-Watchful Eye of Almighty God is never inattentive to the servants. Therefore, The Truth, says in the Divine Hadith:

"O My servants! If you think that I do not see you then the defect is in your faith, and if you do think that I see you then why did you let Me be the One Whom you care the least about of all those who are watching you?"

As we have said Satan is viler and more combative when enticing the believers because the sinner has already helped the devil by obeying his desires and becoming a slave to them. Thus, the devil no longer needs a big effort to lead him astray. Bus as for the obedient believer, the devil surely needs a big effort with him to entrap him into sin.

Thus, the devil can come to you with a provoking thought that infuriate you, drive you mad and you commit what may incur upon you the Anger of Allah, all because of a fit of temper.

The devil may also suggest to you, in hushed tones, devising a plan for you to realize the sin. As for evil whispering, it the devil's unceasing endeavor. He creeps to you from your weak side, striving to endear to you sin and that is the permanent work of the devil - his mission.

But what is (the influence of) the touch? Allah, Blessed and Exalted is He, says about those who devour *Ribâ* (usury or usurious interests) what means:

"Those who devour usury will not stand except as one whom the devil has prostrated by (his) touch will stand." (Al-Baqarah, 2: 275)

As though the devil has touched the human constitution so the soundness of the faculties is corrupted. The human structure possesses a soundness of faculties in a way that makes every movement harmonious with the other. But when the devil touches a human that touched person loses the harmonious movement of his organs and his faculties come into collision and consequently his moves are irregular and irrational.

In the Hereafter this is the description characteristic of the takers of usury and in worldly life it is characteristic of the irrational movement of man, in a way hysterical. When we contemplate the world today and what is happening in it we will find that turbulence and hysterics prevail. Like a man who bursts into a nursery school, which he does not know and have no enemies in it and kill all the children there without a reason, or when a man approaches a man he does not know and hurls him under the subway train.

Complementarity….Not Repetition

Allah, all praise and glory is to Him, created the universe on the basis of complementarity and not repetition. Therefore, talents and capabilities varied and man achieved progress in the universe. Logic would have dictated that the world should live comfortably and peacefully, because progress and development offered man the greatest fruits with the least effort and in the shortest time.

Based on this reality is the world we are living in a rational one? No, we find the richest country in the world and the best as regards economic progress is the one teeming with psychological disorders as anxiety, sadness, depression, dejection, nervous tension, perversion and suicide. That is because the world we are complaining of today does not live according to the Law of Allah but according to desires and satanic allure. Therefore, the world is afflicted with hysterics, conflict, stumbling and falling. Truly, the world and its events looks now as a substantiation of the Saying of The Most Exalted, which means:

"Will not stand except as one whom the devil has prostrated by (his) touch will stand." (Al-Baqarah, 2: 275)

Why then do not the thinkers investigate the secret of this misery? Why do not they ask themselves about the cause behind all this wretchedness when they

have from the means of material progress what may guarantee happiness to mankind! Why have not they searched when they had to?

And if the calamity is general it excludes neither an underdeveloped nor a developed country but it reigns in all countries. Therefore, it must have a common cause and investigation must lead us to the conclusion that the world has strayed from the Law of Allah, thus worldly life became to us an end and not only a means. Also, wealth became our purpose and not only a necessary means for the movement of life and making the earth a prosperous place. For truly, wealth all belong to Allah Alone. None possesses it and when we die we shall leave worldly wealth to worldly life, so why then have people distorted its use and made it a goal itself? The answer in words: it is detachment from the Law of Allah.

Worldly life cannot be an end, first because it is a limited period that will surely end; second because its enjoyments are but little and third because staying in it is uncertain because you can not guarantee to live the next hour.

If we want to specify Satan's mission in a few words, its basis is to make us forget that Allah exists and that He is All-Hearing, All-Seeing. Man never steals, commits adultery or fornication, or kill while bringing to mind that Allah surely sees him and that He will punishes him for his crime. Had he remembered the punishment at the commission of the crime, he would have never dared. But Satan's mission is to make us forget that Allah exists, for the one who commits a sin behind closed doors imagine that as long as he is concealed from people's eyes then no one sees him and forgets that Allah hears and sees and nothing whatsoever is hidden from Him.

At the end of this chapter we say: the way of Satan is to discover the weak points of man to pierce through. He portrays sin in a picture pleasing and agreeable to the soul, enveloping it in fake goodness. His chief concern is to entice the servants obedient to Allah, and he never leaves them. He incites man with provoking thoughts. He whispers to man what facilitates sinning. He adorns disobedience in his eyes. And if he overmasters man he touches him and causes him to lose the harmony of his movements thus his behavior turn into a kind of hysterics and floundering. Satan has many wiles of temptations but Allah, all praise and glory is to Him, helps His believing servants resist Satan and disobey him, and He leaves the disbelieving servants to Satan to make them sin more and go further astray. Allah, be ever gloried His Majesty and Might, neither helps nor guides a disbeliever in Him.

Chapter Six

Satan And His Soldiers

In order to have a full picture, one should know that Satan has his soldiers: physical ones from mankind and jinn, and other abstract soldiers he employs to mislead people.

But before we proceed with our talk and in order to have a thorough view, we should know that neither Satan, nor his soldiers go beyond the compass of the Decree of Allah that is dominant in His universe. Allah, all praise and glory is to Him, has given us a practical proof, and that by subjugating the devils, made of fire, to a human Prophet, Solomon (Sulaimân, peace be upon him). He made them follow his orders, and dare not contradict him. Concerning this, The Truth, Blessed and Exalted be He, says (what means):

"And among the jinn were those who worked for him by the permission of his Lord. And whoever deviated among them from Our command – We will make him taste of the punishment of the Blaze." [Saba', 34: 12]

Hence Allah, all praise and glory is to Him, has subdued jinn – both the devil and the good jinn – as we have previously said – to a man made of clay, Solomon (peace be upon him). And if The Truth, all praise and glory is to Him, wanted to subjugate the devils to us, He would do so; for Allah answered the supplication of Solomon (peace be upon him) when he invoked Him asking for a kingdom such as shall not belong to any other after him, as the glorious Ayah relates (what means):

"He said, 'My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower.' So We subjected to him the wind blowing by his command, gently, wherever he directed, and [also] the devils [of jinn] – every builder and diver, and others bound together in shackles." [Sâd, 38: 35-38]

Therefore, when Allah, all praise and glory is to Him, wanted to subjugate the devils to mankind He did so compulsorily, against their will. Never think that what the devils commit on earth is against the Will of Allah in His universe, but as we have previously said it complements the role of worldly life as a place of temptation, strife, and faith; a place where believers triumph over the lure of the devil through their striving and faith, thus meriting Paradise.

As we have previously said Satan has both material and immaterial soldiers, one of his gravest abstract soldiers is arrogance; for Satan keeps slinking around man till he casts into his heart physical and moral arrogance, and tries to fill him with pride at his wealth, knowledge, strength, or whatever. The chief concern is to make man swell with conceit, thus falsely think that he has dispensed with Allah, Blessed and Exalted be He, attributing full credit to himself, hence he falls into sin and atheism.

Satan in The Battle of Badr

Let us shed light on the way Satan instigated the disbelievers to fight the believers during the Battle of Badr: the Noble Qur'an relates to us this story through the glorious Ayah saying (what means):

"And [remember] when Satan made their deeds pleasing to them and said, 'No one can overcome you today from among the people, and indeed, I am your protector.' But when the two armies sighted each other, he turned on his heels and said, 'Indeed, I am disassociated from you. Indeed, I see what you do not see; indeed I fear Allah. And Allah is severe in penalty.'" [Al-Anfâl, 8: 48]

That was the role that Satan played during the Battle of Badr, he started by sowing the seeds of arrogance in the hearts of the disbelievers, telling them: You will defeat and triumph over the Muslims, you are great in number and powerfully equipped; compared to you they are few, you will definitely conquer them, and I am with you to champion you.

He kept on swelling their souls with vanity, beguiling them with the illusory belief that they are strong and that they are absolutely victorious, till they believed him and set off to fight the Messenger of Allah (may Allah bless him and grant him peace) and the believers.

When the disbelievers reached the battlefield and fighting became inevitable, Satan looked and saw the power of faith, and the mightiness of the believers, and the support that Allah gave them, thereof he scrammed away, leaving behind his allies, whom he promised before that none would overcome them. He thus fled fast and away, saying as the Noble Qu'an relates (what means):

"Indeed, I see what you do not see; indeed I fear Allah. And Allah is severe in penalty." [Al-Anfâl, 8: 48]

Some say how come that the devil says: "*I fear Allah*", and if he really does fear Allah, Blessed and Exalted is He, why does he sin? And why this persistence in sinning? And what can scare Satan, while he is already shut out from the Mercy of Allah, damned, outcast, and dwelling eternally in Hell, together with all his followers?

The answer is that Satan fears the torment awaiting him in the Hereafter, such fear overwhelms him, despite all what he commits in worldly life. He disavows all sins committed through him; he tries to wash his hands of any responsibility for a sin before Allah. Therefore, The Truth, Blessed and Exalted is He, says (what means):

"[The hypocrites are] like the example of Satan when he says to man, 'Disbelieve.' But when he disbelieves, he says, 'Indeed, I am disassociated from you. Indeed, I fear Allah, Lord of the worlds.'" [Al-Hashr, 59: 16]

In this manner Satan would try to free himself of any responsibility for luring mankind into disbelief and sin. Even on Resurrection Day when Satan shall stand in the presence of Allah he will cast the blame on man, trying to shirk his responsibility. The Truth, all praise and glory is to Him, gives us a picture of this scene in His Saying (what means):

"And Satan will say when the matter has been concluded, 'Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allah] before. Indeed, for the wrongdoers is a painful punishment.'" [Ibrahîm, 14: 22]

Satan, who decks out fair to people committing all kinds of sins and atheism, comes on the Day of Judgment disavowing what he has done, trying to cast all the blame on man, saying: "I had no authority over you except that I called you, so you responded to me, and had not your selves been inclined to disbelieving and committing sins, I would not have been able to derive you into disobeying Allah. Hence blame me not, for you have no one to blame but yourselves, because you have given ears to my whisperings, while I had no subjugating power over you to force you to sin", which is true, because the devil does not have the power to force man into disobeying Allah, Whose Majesty reigns Supreme.

No Punishment Because of Coercion

Among the signs of the Endless Mercy of Allah upon His servants is the fact that He remits any deed man may commit under coercion, for the justice of judgment. Consequently, on the Day of Judgment man will not be called to account for whatever he is forced to do against his will, in conformity with the Saying of Allah, all praise and glory is to Him, (which means):

"Whoever disbelieves in Allah after his belief... except for one who is forced (to renounce his religion) while his heart is secure in faith." [An-Nahl, 16: 106]

Hence, the one who is forced to declare disbelief, while his heart is a believer, will not be called to account for this. Allah, Blessed and Exalted is He, has made the domain of accountability – which is what the heart believes – impossible to yield to any coercion. For you can force a man to do what you want against his will, but you can never force his heart to show you love, while it hates you, neither can you compel a heart to believe in what it rejects to believe in.

Allah, Blessed and Exalted is He, informs us that the devil has no sway whatsoever over man, for sway can either be a coercive one, meaning to force man into doing something against himself by force, or it can be the sway of persuasion, where he can prevail on man to do something, so he does it voluntarily. But the devil holds neither the sway of coercion nor the sway of

persuasion, he rather – as we have previously said – sneaks to man from the points of his weakness, thus adorning to him what the self yearns to, till he falls into sin. The glorious Ayah says:

{مَّا أَنَاْ بِمُصْرِخِكُمْ وَمَا أَنتُمْ بِمُصْرِخِيَّ} [إبراهيم: 14-22]

Which means:

"I cannot be called to your aid, nor can you be called to my aid." [Ibrahîm, 14: 22]

Satan says that he does own the power to eliminate the reasons behind their screaming out of torture, to which he himself together with them is going. Then he disowns those who disbelieved because of his seduction, he tries to shirk his responsibility, saying as the Noble Qur'an relates, what means:

"Indeed, I deny your association of me (with Allah) before." [Ibrahîm, 14: 22]

Hence, the first among Satan's soldiers is ego, which makes man think he can achieve what he desires independently, and makes him worship himself, his mind, or means, or he thinks that he is more capable of legislating than Allah, all praise and glory is to Him, thereof he abandons the Doctrine of Allah, thus making his own laws, which they call positive law and so forth.

We should know that Satan has material soldiers, who are *Shayâtin* (devils) from among mankind and jinn. They are those who have followed Satan, and adopted his doctrine, fighting for the sake of falsehood, combating truth, and deriding the believers. Concerning those people, Allah, all praise and glory is to Him, says (what means):

"Satan has overcome them and made them forget the remembrance of Allah. Those are the party of Satan. Unquestionably, the party of Satan – they will be the losers." [Al-Mujâdilah, 58: 19]

The party of Satan are those who try to spread atheism, resisting any call of truth, standing against Divine Messages, shunning people away from them, to the extent of waging war, and this in conformity with the Saying of Allah, Blessed and Exalted is He, (which means):

"Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of Tâghūt[12]. So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak." [An-Nisâ', 4: 76]

As we have said there are devils from among mankind and jinn, as for those among mankind, they are the ones whom Satan has become their companion, that is to say closely associated with man. When Satan is close to a man and is adhering to him, it is a sign that this man has reached the utmost degree of sinning, and as long as the devil becomes an intimate companion to a person,

(12) Satan, etc.

he will never push him to goodness, but rather he will always push him towards evil, for he is an evil companion.

Such is the case with all evil companions, they aid one another and prop up each other's heart to commit iniquity. One sees them unite in sinning, gather each night in a house where they drink liquors, commit adultery and all what incurs the Anger of Allah. Sinning binds them together with a firm bond in worldly life, but in the Hereafter things alter, and they turn enemies to one another.

Allah, all praise and glory is to Him, has explained to us in the Noble Qur'an what the devil do to his companion, in the glorious Ayah saying (what means):

"For he had said, 'I will surely take from among Your servants a specific portion. And I will mislead them, and I will arouse in them [sinful] desires, and I will command them so they will slit the ears of cattle, and I will command them so they will change the creation of Allah.' And whoever takes Satan as an ally instead of Allah has certainly sustained a clear loss. Satan promises them and arouses desire in them. But Satan does not promise them except delusion." [An-Nisâ', 4:118-120]

That is what the devil do to his companions: first he misleads them, meaning to remove them away from the true doctrine, and corrupt this doctrine for them.

As for the saying of Satan: "*I will arouse in them false desires*", the devil makes sins look attractive in the eyes of man, thus he craves to commit them. He deludes him into thinking that they are not sins, but rather a blessing.

Regarding the matter of cattle, and changing the creation of Allah, all praise and glory is to Him: the perfection of creation is what Allah has created; every creature of Allah has a mission in life, and each is created to find easy the performance of its mission, thus changing creation corrupts this mission.

Those who used to slit the ears of cattle based on the belief that they were dedicated to the idols and at their service, had thus removed the creation of Allah from its mission, for cattle are created to be man's property: on their backs he can carry his burdens, eat from their meat, make use of their leather and wool, but they are of no avail to the idols. It is as if the devil craves to diverge the creation of Allah from the course they were created for, and in order to do so, he employs his companions.

If we look into our contemporary time, we find some experiments that bring the leg of a dog and transplant it in the body of a frog, and such sorts of experiments, which is of no avail to humanity; what can humanity benefit from a frog with a dog's leg, the frog was created for a certain mission in worldly life, and being created the way they are is for the perfection of fulfilling its mission. But man came to spoil such mission, without realizing anything, the same applies to all the experiments that are done to produce a maimed human being, these experiments do nothing but corrupt the creation

of Allah, to no avail. The same applies to all forms of abuse that occur to dominate the human mind, which rather spoils its mission in the universe.

In order to reveal to us the triviality of what Satan can do, Allah, Blessed and Exalted is He, informs us that the devil uses the weapon of fear to enslave man, saying (what means):

"That is only Satan who frightens [you] of his supporters. So fear them not, but fear Me, if you are [indeed] believers." [Âl-'Imrân, 3: 175]

But how does the devil dominate man through fear? If man gives charity, the devil will frighten him of poverty; if he wants to give a truthful testimony, he will intimidate him by the despotism of his unjust employers; if he wants to go to perform prayers, he will frighten him with the idea that he will lose such and such worldly interests; if he fights for the Cause of Allah, the devil will frighten him with the power of the disbelievers, casting into his heart the fear of getting killed at the beginning of the battle; if he wants to perform benevolent deeds, the devil will cast into him fears of wasting his time and interests; even if he wants to forbid people from doing evil, the devil will cast into him the fear that he would be harmed.

Thus, any benevolent act that occurs to the self, Satan frightens man away from doing it, by scaring him with the idea that it will get him into trouble; whether this trouble be in his wealth, his self, his children, job, trade, or any other worldly concern. Through this weapon, namely that of fear, Satan casts terror into the human self as regards good deeds.

Before ending this book, we should have a pause to study Satan in regard to the Prophets and Messengers. There is a general and particular rule with regard to a number of the Prophets and Messengers of Allah, the general rule is expressed in the Saying of Allah, all praise and glory is to Him, (which means):

"And We did not send before you any messenger or prophet except that when he spoke [or recited], Satan threw into it [some misunderstanding]. But Allah abolishes that which Satan throws in; then Allah makes precise His verses. And Allah is Knowing and Wise. [That is] so He may make what Satan throws in a trial for those within whose hearts is disease and those hard of heart. And indeed, the wrongdoers are in extreme dissension." [Al-Hajj, 22: 52-53]

What is the wish of every Messenger? His wish is that the Law of Allah spread and people believe in his Message and he succeeds in reforming the movement of their lives; to attract them towards belief and turn them away from disbelief. That is certainly the wish of the Messenger. But would Satan leave people listen to the Messengers and believe in their Messages? No, he stands in their way and hinders them from the Law of Allah. He starts with those who lead a luxurious life, whom the doctrine might harm their worldly authority and he thus makes them his advocators. They resist the heavenly Messages and implant obstacles. They torture whoever believes to make him disbelief and inflict grievous suffering on the believers.

But would falsehood triumph? No, Allah, Blessed and Exalted is He, abolishes and annihilate whatever falsehood Satan may throw in and He grant victory to His Messenger. Thus, the call of truth prevail and the number of believers grows. The Messenger hopes to succeed in his duty but Satan incites the sinners and disbelievers against him and the battle ends with the triumph of the Messenger over the devil.

Satan was stated in connection with the Messengers in more than one Ayah. In the statement of Ayûb (Job, peace be upon him) which means:

"And remember Our servant Job, when he called to his Lord, 'Indeed, Satan has touched me with hardship and torment.'" [Sâd, 38: 41]

And the statement of Yûsuf (Joseph, peace be upon him) which means:

"After Satan had induced [estrangement] between me and my brothers." [Yûsuf, 12: 100]

And the Saying of The Truth, be ever gloried is His Majesty and Might, which means:

"But Satan made him forget the mention [to] his master, and Joseph remained in prison several years." [Yûsuf, 12: 42]

And also the statement of Mûsâ (Moses, peace be upon him) which means:

"[Moses] said, 'This is from the work of Satan. Indeed, he is a manifest, misleading enemy.'" [Al-Qasas, 28: 15]

These Ayat are by way of example and are not exclusive. The fact that the Prophets are infallible does not mean that they are kept from striving against themselves, but there must remain for them what they strive against. A messenger is a human soul that has tendencies and wants which he must overcome by striving against himself. If there were not for the Prophets any circumstances or concerns which they must strive against they would have been angels.

Allah, all praise and glory is to Him, made them humans serving as the example that the believers should follow in struggling against Satan, and in striving against the self and defeating it. Therefore, some of them were called "*Messengers of strong will.*" Strong will here means firmness in obeying Allah and fighting against the devil.

Allah Championed His Messengers

As for Mûsâ (peace be upon him), he was not yet commissioned for Prophethood when he struck the man with his fist and killed him but within him was faith and fear of God, thus he immediately realized that what he

committed was from Satan's doing, thus he turned in repentance to Allah, all praise and glory is to Him, begging His Forgiveness.

As for Yûsuf (peace be upon him), the Saying of the Truth, Blessed and Exalted is He, (which means): *"But Satan made him forget the mention [to] his master"* can have two possible meanings: the first is that the one who got out of prison, was the one whom the devil made him forget mentioning Yûsuf to Al-Aziz[13], and ask him to set him out of prison, thus he (Yûsuf) stayed in the prison for a few more years, or it was Yûsuf who forgot. But the stronger meaning is the first.

What substantiates the first meaning is that Yûsuf asked from that person to mention him to his lord - the king, whom he would go to serve – and to tell him that there was an aggrieved man in prison. This serves to clarify that the glorious Ayah does not mean that Satan made Yûsuf forget remembering Allah, Blessed and Exalted is He.

When Ayûb (peace be upon him) invoked Allah saying: *"Indeed, Satan has touched me with hardship and torment"*, he was complaining to His Lord that Satan was whispering to him, telling him: "How come while you are a prophet to get inflicted with such tribulations? How come you fall ill and all this befalls you, from losing your children, and the disobedience of your wife, and such sorts of afflictions, should not Allah, all praise and glory is to Him, honor you!" But Ayûb (peace be upon him), who got spiritually hurt by the whisperings of Satan, did not pay heed to Satan, but he rather turned to Allah, all praise and glory is to Him, in supplication, begging Him to relieve him of what he was suffering from, thereupon Allah, Blessed and Exalted is He, answered his supplications.

Furthermore, we should also point out to the Hadith of the Messenger of Allah (may Allah bless him and grant him peace) in which he said: *"Satan circulates in the human being as blood circulates in the body."* Some orientalists try to cast doubts concerning this hadith, we say to those skeptics, who try to find a gap through which they can spit out their venoms and never will they succeed: many components run through blood, among which are iron, phosphate, calcium, and other components revealed by modern analysis, even microbes and germs – which are material bodies – they penetrate the skin and infuse in the blood, where they remain during their incubation period till they reproduce, and battles occur between them and the white blood cells. As for the devil, he is not created from clay, but he is rather created from a material far more transparent, that is extremely fine and delicate, how come then that we find it hard to believe that he penetrates the skin, and circulates with the blood, as many other solid substances, which we cannot feel them.

We ask Allah to protect us from sinning, and not to make a way for Satan over our hearts.

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(13) Minister of finance in Egypt.

PORTRAYAL OF SATAN THROUGH QURANIC VERSES[*]

Al-Baqarah, 2: 168

"O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy. He only orders you to evil and immorality and to say about Allah what you do not know."

Al-Baqarah, 2: 208

"O you who have believed, enter into Islam completely [and perfectly] [1] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy."

Al-Baqarah, 2: 268

"Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing."

Âl-'Imrân, 3: 175

"That is only Satan who frightens [you] of his supporters. So fear them not, but fear Me, if you are [indeed] believers."

An-Nisâ', 4: 38-39

"And [also] those who spend of their wealth to be seen by the people and believe not in Allah nor in the Last Day. And he to whom Satan is a companion – then evil is he as a companion. And what [harm would come] upon them if they believed in Allah and the Last Day and spent out of what Allah provided for them? And Allah is ever, about them, Knowing."

An-Nisâ', 4: 76

"Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of *Tâghût* (Satan, etc.). So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak."

(*) Ayat quoted by Trans.

(1) By obeying all the rules and regulations of the Islamic religion.

An-Nisâ’, 4:118-120

“They call upon instead of Him none but female [deities], and they [actually] call upon none but a rebellious Satan. Whom Allah has cursed. For he had said, ‘I will surely take from among Your servants a specific portion. And I will mislead them, and I will arouse in them [sinful] desires, and I will command them so they will slit the ears of cattle(2), and I will command them so they will change the creation of Allah.’ And whoever takes Satan as an ally instead of Allah has certainly sustained a clear loss. Satan promises them and arouses desire in them. But Satan does not promise them except delusion.”

Al-Mâ’idah, 5: 90-91

“O you who have believed, indeed, intoxicants(3), gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful. Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?”

Al-An‘âm, 6: 43

“But their hearts became hardened, and Satan made attractive to them that which they were doing.”

Al-An‘âm, 6: 71

“Say, ‘Shall we invoke instead of Allah that which neither benefits us nor harms us and be turned back on our heels after Allah has guided us? [We would then be] like one whom the devils enticed [to wander] upon the earth confused, [while] he has companions inviting him to guidance, [calling], 'Come to us.' Say, ‘Indeed, the guidance of Allah is the [only] guidance; and we have been commanded to submit to the Lord of the worlds.’”

Al-An‘âm, 6: 112

“And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring to one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent.”

(2) One of the superstitions of the pagans.
(3) All kinds of alcoholic drinks.

Al-An'âm, 6: 121

"And do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is grave disobedience. And indeed do the devils inspire their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be associators [of others with Him]."

Al-An'âm, 6: 142

"And do not follow the footsteps of Satan. Indeed, he is to you a clear enemy."

Al-A'râf, 7: 11-30

"And We have certainly created you, [O Mankind], and given you [human] form. Then We said to the angels, 'Prostrate to Adam'; so they prostrated, except for Iblees (Satan). He was not of those who prostrated.

[Allah] said, 'What prevented you from prostrating when I commanded you?'

[Satan] said, 'I am better than him. You created me from fire and created him from clay.'

[Allah] said, 'Descend from it, for it is not for you to be arrogant therein. So get out; indeed, you are of the debased.

[Satan] said, 'Reprieve me until the Day they are resurrected.'

[Allah] said, 'Indeed, you are of those reprieved.'

[Satan] said, 'Because You have put me in error, I will surely sit in wait for them on Your straight path.

Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful [to You].'

[Allah] said, 'Get out of it, reproached and expelled. Whoever follows you among them – I will surely fill Hell with you, all together.'

And 'O Adam, dwell, you and your wife, in paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers.'

But Satan whispered to them to make apparent to them that which was concealed from them of their private parts. He said, 'Your Lord did not forbid you this tree except that you become angels or become of the immortal.'

And he swore [by Allah] to them, 'Indeed, I am to you from among the sincere advisors.'

So he made them fall, through deception. And when they tasted of the tree, their private parts became apparent to them, and they began to fasten together over themselves from the leaves of paradise. And their Lord called to them, 'Did I not forbid you from that tree and tell you that Satan is to you a clear enemy?'

They said, 'Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.'

[Allah] said: 'Get down, some of you an enemy to some others. And for you on the earth is a place of settlement and enjoyment for a time.'

He said, 'Therein you will live, and therein you will die, and from it you will be brought forth.'

O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness – that is best. That is from the signs of Allah that perhaps they will remember.

O children of Adam, let not Satan tempt you as he removed your parents from paradise, stripping them of their clothing to show them their private parts. Indeed, he sees you, he and his tribe, from where you do not see them. Indeed, We have made the devils allies to those who do not believe.

And when they commit an immorality, they say, 'We found our fathers doing it, and Allah has ordered us to do it.' Say, 'Indeed, Allah does not order immorality. Do you say about Allah that which you do not know?'

Say, [O Muhammad], 'My Lord has ordered justice and that you maintain yourselves [in worship of Him] at every place [or time] of prostration, and invoke Him, sincere to Him in religion.' Just as He originated you, you will return [to life] -

A group [of you] He guided, and a group deserved [to be in] error. Indeed, they had taken the devils as allies instead of Allah while they thought that they were guided."

Al-A'râf, 7: 175-176

"And recite to them, [O Muhammad], the news of him to whom we gave [knowledge of] Our signs, but he detached himself from them; so Satan pursued him, and he became of the deviators. And if We had willed, we could have elevated him thereby, but he adhered [instead] to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants. That is the example of the people who denied Our signs. So relate the stories that perhaps they will give thought."

❁Al-Anfâl, 8: 48❁

“And [remember] when Satan made their deeds pleasing to them and said, ‘No one can overcome you today from among the people, and indeed, I am your protector.’ But when the two armies sighted each other, he turned on his heels and said, ‘Indeed, I am disassociated from you. Indeed, I see what you do not see; indeed I fear Allah. And Allah is severe in penalty.’”

❁Ibrahîm, 14: 22❁

“And Satan will say when the matter has been concluded, ‘Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allah] before. Indeed, for the wrongdoers is a painful punishment.’”

❁An-Nahl, 16: 63❁

“By Allah, We did certainly send [messengers] to nations before you, but Satan made their deeds attractive to them. And he (Satan) is the disbelievers’ ally today [as well], and they will have a painful punishment.”

❁An-Nahl, 16: 98-100❁

“So when you recite the Qur’an, [first] seek refuge in Allah from Satan, the expelled [from His mercy]. Indeed, there is for him no authority over those who have believed and rely upon their Lord. His authority is only over those who take him as an ally and those who through him associate others with Allah.”

❁Al-Isrâ’, 17: 27❁

“Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.”

❁Al-Isrâ’, 17: 61-65❁

“And [mention] when We said to the angles, ‘Prostrate to Adam,’ and they prostrated, except for Iblees. He said, ‘Should I prostrate to one You created from clay?’ [Iblees] said, ‘Do You see this one whom You have honored above me? If You delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few.’ [Allah] said, ‘Go, for whoever of them follows you, indeed Hell will be the recompense of you – an ample recompense. And

incite [to senselessness] whoever you can among them with your voice[4] and assault them with your horses and foot soldiers and become a partner in their wealth and their children[5] and promise them. But Satan does not promise them except delusion. Indeed, over My [believing] servants there is for you no authority. And sufficient is your Lord as Disposer of affairs.'"

Al-Kahf, 18: 50

"And [mention] when We said to the angels, 'Prostrate to Adam,' and they prostrated, except for Iblees. He was of the jinn and departed from the command of his Lord. Then will you take him and his descendants as allies other than Me while they are enemies to you? Wretched it is for the wrongdoers as an exchange."

Maryam, 19: 83

"Do you not see that We have sent the devils upon the disbelievers, inciting them to [evil] with [constant] incitement? So be not impatient over them. We only count out to them a [limited] number[6]."

Al-Mu'minûn, 23: 96-98

"Repel, by [means of] what is best, [their] evil. We are most knowing of what they describe. And say, 'My Lord, I seek refuge in You from the incitements of the devils, And I seek refuge in You, my Lord , lest they be present with me.'"

An-Naml, 24: 24-25

"I found her and her people prostrating to the sun instead of Allah, and Satan has made their deeds pleasing to them and averted them from [His] way, so they are not guided, [And] so they do not prostrate to Allah, who brings forth what is hidden within the heavens and the earth and knows what you conceal and what you declare -"

Al-Furqân, 25: 27-29

"And the Day the wrongdoer will bite on his hands [in regret] he will say, "Oh, I wish I had taken with the Messenger (Muhammad) a way. Oh, woe to me! I wish I had not taken that one as a friend. He led me away from the remembrance after it had come to me. *And ever is Satan, to man, a deserter.*"

(4) i.e. songs, music, play and any other call for disobeying Allah.

(5) By tempting them to earn money by illegal ways usury, etc., or by committing illegal sexual intercourse, etc.

(6) Means: years, months, days and hours.

❁Ash-Shu‘arâ’, 26: 91-104❁

And Hellfire will be brought forth for the deviators,

And it will be said to them, ‘Where are those you used to worship

Other than Allah? Can they help you or help themselves?’

So they will be overturned into Hellfire, they and the deviators

And the soldiers of Iblees, all together.

They will say while they dispute therein,

‘By Allah, we were indeed in manifest error

When we equated you with the Lord of the worlds.

And no one misguided us except the criminals.

So now we have no intercessors

And not a devoted friend.

Then if we only had a return [to the world] and could be of the believers…’

Indeed in that is a sign, but most of them were not to be believers.

And indeed, your Lord – He is the Exalted in Might, the Merciful.

❁Ash-Shu‘arâ’, 26: 221-223❁

“Shall I inform you upon whom the devils descend? They descend upon every sinful liar. They pass on what is heard, and most of them are liars.”

❁Al-‘Ankabūt, 29: 38❁

“And [We destroyed] ‘Aad and Thamūd, and it has become clear to you from their [ruined] dwellings. And Satan had made pleasing to them their deeds and averted them from the path, and they were endowed with perception.”

❁Luqmân, 31: 21❁

“And when it is said to them, ‘Follow what Allah has revealed,’ they say, ‘Rather, we will follow that upon which we found our fathers.’ Even if Satan was inviting them to the punishment of the Blaze?”

❁Saba', 34: 20-21❁

"And Iblees had already confirmed through them his assumption, so they followed him, except for a party of believers. And he had over them no authority except [it was decreed] that We might make evident who believes in the Hereafter from who is thereof in doubt. And your Lord, over all things, is Guardian."

❁Fatîr, 35: 6❁

"Indeed, Satan is an enemy to you; so take him as an enemy. He only invites his party to be among the companions of the Blaze."

❁Yâ-Sîn, 36: 60-64❁

"Did I not enjoin upon you, O children of Adam, that you worship not Satan – [for] indeed, he is to you a clear enemy – And that you worship [only] Me? This is a straight path. And he had already led astray from among you much of creation, so did you not use reason? This is the Hellfire which you were promised. [Enter to] burn therein today for what you used to deny."

❁Sâd, 38: 71-85❁

[So mention] when your Lord said to the angels, 'Indeed, I am going to create a human being from clay.

So when I have proportioned him and breathed into him (his) soul created by Me, then fall down to him in prostration.'

So the angels prostrated – all of them entirely.

Except Iblees; he was arrogant and became among the disbelievers.

[Allah] said, 'O Iblees, what prevented you from prostrating to that which I created with My hands? Were you arrogant [then], or were you [already] among the haughty?'

He said, 'I am better than him. You created me from fire and created him from clay.'

[Allah] said, 'Then get out of Paradise, for indeed, you are expelled.

And indeed, upon you is My curse until the Day of Recompense.'

He said, 'My Lord, then reprieve me until the Day they are resurrected.'

[Allah] said, 'So indeed, you are of those reprieved

Until the Day of the time well-known.'

[Iblees] said, 'By your might, I will surely mislead them all

Except, among them, Your chosen servants.'

[Allah] said, 'The truth [is My oath], and the truth I say –

[That] I will surely fill Hell with you and those of them that follow you all together.'

۞Az-Zukhruf, 43: 36-37۞

"And whoever is blinded from remembrance of the Most Merciful – We appoint for him a devil, and he is to him a companion. And indeed, the devils avert them from the way [of guidance] while they think that they are [rightly] guided."

۞Az-Zukhruf, 43: 62۞

"And never let Satan avert you. Indeed, he is to you a clear enemy."

۞Muhammad, 47: 24-25۞

"Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts? Indeed, those who reverted back [to disbelief] after guidance had become clear to them – Satan enticed them and prolonged hope for them."

۞Al-Mujâdilah, 58: 19۞

"Satan has overcome them and made them forget the remembrance of Allah. Those are the party of Satan. Unquestionably, the party of Satan – they will be the losers."

۞Al-Mujâdilah, 58: 9-10۞

"O you who have believed, when you converse privately, do not converse about sin and aggression and disobedience to the Messenger but converse about righteousness and piety. And fear Allah, to whom you will be gathered. Private conversation is only from Satan that he may grieve those who have believed, but he will not harm them at all except by permission of Allah. And upon Allah let the believers rely."

❁Al-Hashr, 59: 16-17❁

“Like the example of Satan when he says to man, ‘Disbelieve.’ But when he disbelieves, he says, ‘Indeed, I am disassociated from you. Indeed, I fear Allah, Lord of the worlds.’ So the outcome for both of them is that they will be in the Fire, abiding eternally therein. And that is the recompense of the wrong-doers.”

❁Al-Falaq, 113: 1-5❁

Say, ‘I seek refuge in the Lord of daybreak

From the evil of that which He created

And from the evil of darkness when it settles

And from the evil of the blowers in knots

And from the evil of an envier when he envies.’

❁An-Nās, 114: 1-6❁

Say, ‘I seek refuge in the Lord of mankind,

The Sovereign of mankind.

The God of mankind,

From the evil of the retreating whisperer[7] –

Who whispers [evil] into the breasts of mankind –

From among the jinn and mankind.’

[7] The devil who whispers evil in the hearts of men.